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THE
VEDANTASARA,
OR
MANUAL OF ADWITA PHILOSOPHY,
OF
PARAMHANSA SADANANDA JOGINDRA.
WITH AN
INTRODUCTORY MEMOIR
ON
MATTER AND SPIRIT.

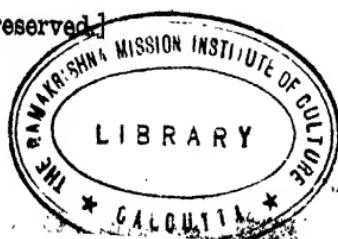
EDITED BY
HEERALAL Dhole,

CALCUTTA :
PUBLISHED BY THE EDITOR,
No. 127, *Muejeed Bari Street*,

1883.

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[Price Rs. 6/4]



PRINTED BY NILAMBUR VIDYARATNA, AT THE VEDANTA PRESS

127, Musjeed Bari Street, Calcutta.

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Rai Bahadur *Acharya*
by his sons *Hiren & Niren De*

PREFACE.

WE live in strange times. The twice-born has retired from the conspicuous position of his ancestors behind the desk of a government office, or a merchant's counter, leaving the key to rust in the lock of Brahmanic lore, to be turned by the mighty hand of a Blavatsky and the patriotic and philanthropic erudition of an Olcott,—till whipped into a sense of duty these “bad Aryans” have returned in fealty and allegiance to the mother-country, and are now preparing in one grand effort to put the shoulder to the wheel. What a glorious sight ! How much does it augur well for this ill-fated country ! Hurled from its high pinnacle of civilisation by the cyclic changes of matter, our dearly beloved motherland has been a field for the successive strifes of the Persian, the Tartar, the Moslem and our present Governors. Under such a series of foreign thraldom, it was impossible for her to remain uncontaminated, gradually her children lost sight of the Ideal and mistaking the unreal for the Real, turned from the paths of pristine innocence, purity, and knowledge, to that of secular advantage, secured by a life-service to the new conquerors or their satraps. The wise lost heart, they kept to the old grooves, and encouraged others to follow, but to no purpose.

A

Materialism came to supplant Idealism, and a thirst for the material comforts in this life induced the bulk of the nation to hunger after wealth and position, to rash headlong after them, undeterred by the teachings and precepts of those, who from a life-long study knew what was best for them. With successive generations the gulf grew wider, the thirst for service grew universal, and the quiet and engrossing study of the Aryan Rishis, their sacred books and writings, came to a stand-still. Unable to comprehend the esoteric meaning, for having lost the right key to their comprehension, they shewed an utter derision, a thorough heartlessness, an unmistakable contempt, and pity for such, who would trust to them. They in the zenith of their earthly glory, with the elements of a foreign education, and dubbed with academic titles and distinctions thought themselves wiser than their fathers, and looked upon the present aspect of things as the best. The Rama'yana and the Maha'varata were fabulous tales spun out into coarse yarns, without any redeeming feature ; even the Veda's and Pura'ns were no better.

Amidst such a conflict,—a conflict between the growing and fascinating beliefs of an omnipotent materialism fathered by men eminent in science, a Huxley and a Tyndall, and freethought disseminating with Tom Payne and receiving additional strength and piquancy from the able and incontrovertible

III

arguments of Bradlaugh, Ingersoll and a host of others equally brilliant, the educated mind is really in the horns of a dilemma, and knows not what to choose, nor what to think of each. He has turned a renegade, he has left the house prepared for him by the kindness of his father, he has neglected his opportunities to master the language in which the ancient writings are written ; his spiritual preceptor, he has shoved into a corner, all at once to turn back into the fold is to make himself a fool. He pursues for a time, but he is not satisfied, he craves to learn, and to know more ; with slow steps the prodigal returns. But his passage back is an incessant struggle, for *Padreism* and *Keshavism* are unanimous in their verdict of a living personal God, with heaven and hell as his instruments of reward and torture ; he fails to grasp the full signification of the Dual God of the Bible, the Eternal God and his Eternal Enemy,—the Devil. The epistles of the religious Holleyway are equally prolix in tall talk ; he in his sober senses is amazed at the meaningless twaddle which the prophet of the New Dispensation tries his adherents to gulp down. For to believe in the frequent visits which he has had from the illustrious Jesus and his blessed hierarchy of apostles, is beyond the range of us,—erring mortals.

In such a crisis, a crisis none the less eventful, as it marks the degeneration of the country, for

wherever you turn, you find throughout the length and breadth of this vast continent, people who should know better and ought to do otherwise, openly avoiding the counsels of their elders, and throwing the hitherto preserved traditions of the social segment into utter confusion. The Hindu and the Moslem taking to the unclean habits of the European and with equal relish and gusto taking to the bottle: so that whatever of spirituality was left in them, is quenched by the imbibition of spirit from without. Two inflammations cannot last in the same part at one and the same time, the powerful dispels the weaker. Thus his spiritual ruin is complete.

At such a juncture the appearance of the two strangers amongst us--the indefatigable President-Founder and the illustrious and excellent Madame Blavatsky was an invaluable blessing. In spite of opposition, they have secured a firm footing in this vast continent. Their unceasing endeavours to stimulate the study and to patiently investigate the truths of the ancient religions, have begun to bear fruit, and if they are spared a few more years, the whole country with its teeming millions will be bound up in an universal brotherhood. Methinks, the nucleus of such a movement now established in all the great centres of commerce, arts, learning and enterprise will coalesce at no distant date, as to cover and spread into a mighty whole; and as a pebble dropped

in a clear bed of water stirs its surface and cuts circles, the outer larger than the inner, till the whole surface is one vast range of circles, so will the present movement ultimately end in overspreading India.

It is but natural to suppose that under the new and better order of things, a want will be felt in the paucity of the old writings. We have neglected to learn the Sanskrit and have almost Europeanised ourselves in the matter of language, *English* has taken the place of our own, it is the language in which we carry on, and transact business, consequently an attempt is here made in its present garb to bring out the Vedantasara as the first of a series. This work embodying metaphysics, is difficult of comprehension ; to the learned *Sanskritist* its esoteric significance is a myth. A patient study, a quiet and tranquil mind, a due share of intelligence and faith are the essential requisites for understanding the book. Even with these, the general scope of the work and its reference to other subjects of paramount importance, the details of which have been excluded, require further elucidation to the beginner. Therefore, to systematise, and to make it a thoroughly reliable monograph within the pale of comprehensibility, we have brought in a condensed epitome of Kapil's Sankhya, and have laid the *Theosophist* heavily under contribution. The importance of the last mentioned publication cannot be overrated. It is

the book, which will satisfy the yearnings of the enquirer. It is a valuable encyclopædia of spiritual training, and requires only to be known for being extensively used in every household.

For ourselves, we are deeply indebted to it, that was the means of kindling in us a desire to know more, and though at its very threshold, we humbly trust, that we have not misconceived the spirit and tenor of our work. The names of Blavatsky and Olcott have become household words throughout India, their re-generating work has been the main topic of conversation with the high and the low, our elders have taken heart, and are beginning to look at the bright future that awaits us. May they live to see their bright anticipations verified, is the earnest prayer of all true and devoted sons of our intellectually mighty country.

What is Theosophy ? It is not a new term ; it has not been coined by the President-Founder and his able coadjutor ; it has been in existence centuries before they took their first breath with their mother's milk. It does not mean (*The*, God, *Sophia*, wisdom ; *i.e.*, wisdom of God), but implies wisdom learning. A learning which leads to the emancipation of self (*Mukha, Nirvâna*). Hence there is no incompatibility in admitting within its pale every nationality, every form of known religion. The Aryan system of Theosophy keeps its confines barred and walled against

intruders of all sorts beyond the blessed few of the higher castes, but to the Arrahat, every one alike is welcome, and as a proof of it, we find it authoritatively mentioned that the Brotherhood includes a Cypriote, a Japanese, a Chinaman, a Hungarian etc. Theosophy is, therefore, no religion, it has no religious belief, to particularise, it is the highest development of a particular system of philosophy helping the individual to realise his latent powers by a particular method of study and practise (Yoga).

This brings us to our subject. The main doctrine of the Vedanta Philosophy is the identity and insperability of the Everlasting Intelligence and Bliss, the *Parabrahma* with the individual Spirit (*Atmā*) or 7th principle.

The present work treats of the doctrine of non-duality of the Self or *Atmā* and the *Paramatmā*, that is to say, the individual Spirit and the Absolute are non-different. If this be once realised, and action taken accordingly, so as not to confound this world of matter transitory in duration, and full of misery, grief and suffering as something real and substantial, durable and full of happiness, the mind unfettered from the shackles of *Māyā* and *Avidyā* will gradually soar to sublime heights, there to pause and reflect, ponder and weigh, and gather new materials for the emancipation of the Spirit. Perhaps some one will be asking the oft-repeated question

that the world will come into a woeful pass if all of us leaving our avocations and so-called duties take to the woods, for the practise of this higher knowledge. But no such fear needs be anticipated. Because, do what we may every one is neither constitutionally nor mentally fit to follow the path. "The adept is the rare efflorescence of an age" and at the present period one can count their number in his finger's ends.

Nationality, religion, and caste are no barriers for such knowledge. A Hindu has as much chance as an Englishman, if he has got the stamina to support him in this hardest and most difficult of ordeals. One cannot be admitted unless he has passed through the usual novitiate, and even then he must take his chance. There is no certainty, and that is the real drawback, considering the immensity of the sacrifice which one has to make.

Surely this is no great inducement for the would-be seekers of the *Gupta Vidya*, or the hidden science, but we cannot help it, we must take things as they are, only let us put our shoulder to the wheel in right earnest, and increase our stock of knowledge by unremitting and diligent application, and study of the teachings of our ancient sages.

It has been emphatically laid down that nothing can not be done without a *Guru* and the present generation is sadly devoid of a really able *Guru*, one

who can practically teach the several methods and practices of *Yoga*. The naked *Byragi*, the ash-covered *Sanyasi*, the tattered *Fakir*, the peripatetic swarms of religious mendicants who flock in a fair, are but the sad remnants of an once illustrious and learned hierarchy, whose like the world shall never see again. One by one, they have dropped into the gulf of time, like the last drops of water, after a shower, slowly trickling from a straw-thatch. Happily for the nation at large, we have neither lost faith in, nor are wanting in respect and veneration for, the garb. Our mental configuration is such, that we take many things on trust, and do not hanker after a positive demonstration of the truth. Take for instance, the belief in the 'Himalayan Brotherhood.' An European will not be satisfied unless he has seen the Brothers, or one of them, or has learned it from the unimpeachable testimony of some one whom he can trust, and who has no interest to deceive him. But we are quite easy-going in such matters ; with our mother's milk have we swallowed the solemn truth, and with increasing years, have nurtured the belief into an article of faith, which the cynic sneer of a world of scoffers is of little avail to oust out.

He must be a bold man, who could predict what the future religion of the world would be. To speculate on such a subject may appear idle, but the interest with which the various religious systems—old

and new—are being examined, and the favor with which Buddhism and Vedantism are now being looked upon, inecontestably shew that there is room enough in Christian countries, for both of them, to sprout and grow into luxuriant trees. In Germany, for instance, we find Schopenhauer attracting considerable attention. His system is based upon Buddhism. He is the founder of the pessimistic philosophy and its main outlines will form the subject of our present discussion. Alike with the Vedantins and the Buddhists, he holds the external world as it appears to our senses to be unreal ; behind which there is the Reality, the Absolute Existence, the Ultimate fact which he designates Will. This Will is not substantially different from Force, “it is the ‘universal and fundamental essence’ of all activities, both of the organic and the inorganic world, ‘the primordial thing whence we and every thing proceed.’ It is not personal. It is primarily unconscious, “but attaining consciousness in the world of representation.” ‘The innermost consciousness of every animal and of man lies in the species.’ “It is the Will of the species that manifests itself both in actions which tend ‘to the conservation of the individual and in those which tend to prolong the life of the species.’ ‘The Will, which regarded purely in itself is unconscious and only a blind irrestrainable impulse, as we see it. manifested in inorganic and vegetable nature and

its laws, and in the vegetative part of our own life, receives through the added world of representation, which is developed for its service, a knowledge of its own volition and of what it is that it wills : a knowledge, namely that what it wills is nothing else than this world, life exactly as it stands.”* Will manifests itself as the Will-to-live. ‘Life is that for which every thing pants and labors.’ Sexual love is a blind struggle for the life of the species. “The growing passion of two lovers for one another is nothing else, properly speaking, but the Will-to-live already manifested, of the new being which they are capable and desirous of begetting.”† According to this view, women are objects of deep contempt, in as much as they minister to our weakness and folly, and are the foes of our reason and better sense. The Will-to-live perpetuates human misery, through *them*; without them procreation would be at an end, and life, which is a miserable existence will cease to be. Schopenhauer allows neither room for what is commonly understood by God. Theism “is a tradition of the nursery; Pantheism an invention of professors. Secondly, it is fatal to the personality of man.” † “The soul, Ego, or first principle he resolves into two factors, Will, and Intellect, but of the latter he makes small account, regarding it merely as a cerebral pheno-

* *The Nineteenth Century*, May 1882, p. 703.

† Ibid p. 703. † Ibid p. 704.

menon, dependent upon the organism, a function of the body. And the Will, which is the 'innermost kernel of our nature,' is not in truth individual : it is merely a manifestation of the one Universal Will." Thirdly, the notion of free-will in man is vain. Our character is born with us and is the result of the law of cause and effect, which rules the external, objective world. "As logical necessity presides over the sequence of ideas, and physical necessity over the succession of phenomena, and geometrical necessity over the relations of space, so moral necessity rules in the actions and motives of men. Fourthly, his theory makes an end of conscience, which he thinks may be resolved into five elements —fear of man, superstition, prejudice, vanity, custom. And fifthly, it of course overthrows the old bases of moral obligation. Virtue, he teaches, consists in universal sympathy, grounded on the fact that the whole universe, sentient and nonsentient, is simply a manifestation of the one Will, and therefore, is identical with ourselves. It is, therefore, merely a form of self-love, and to show kindness to any man or thing is to show kindness to that which we ourselves are." *

All existence is here looked upon as a positive evil, without any exceptions. Increased intelligence means increased capacity for pain—in this way, the

* *The Nineteenth Century*, May 1882, p. 704.

sensible man is more miserable than the fool, and he more so, than the animal, and the moments of happiness which it is the lot of humanity to enjoy are those of absolute unconsciousness of sleep. As to the other so-called pleasures, they are merely illusions. Pleasure is merely negative in as much as it is cessation from pain, while suffering alone is positive.

To root out this suffering of existence, or the Will-to-live, voluntary poverty, continence and the other practices of asceticism are recommended whereby ultimately men will cease to propagate their species.

We have said, at starting, that Schopenhauer's system is merely an overgrowth of Buddhism *minus* its vitality and its grandeur. The doctrine of *Karma* which is the main source of its moral excellence finds no place in Schopenhauer's Buddhism admits of "no such thing as what is commonly called a SOUL."* 'Tanha' stands in the way of a man's attaining *Nirvana*; so long as thirst and desire remain, he is sure to be hurled into continual existence; to die is merely to be born again. The fundamental truth is that "everywhere in the world there is death, there is no rest in either of the three worlds. The Devas indeed enjoy a period of bliss, but their happiness must also end, and

* 'The Goal of Modern Thought,' *Nineteenth Century*, May 1882, p. 709.

they must also die. To consider this as the condition of all states of being, that there is nothing born but must die, and therefore to desire to escape birth and death, this is to exercise oneself in religious truth.* *Ahankara*—Individuality or egoism is condemned as a delusion whereby man is deceived. The real man is the net result of his actions, good and bad, and this net result is called *Karma*. ‘All that we are, is the result of what we have thought :’ † so says Buddha, “Two things in this life are immediately fixed, that good actions bring happiness, and that bad actions bring misery.” ‡ That as the life has been virtuous or the contrary, is the subsequent career of the individual. §

It will thus be seen, that the totality of a man’s work determines his future existence in the life to follow. “That what he has sown *here* he shall also reap *there*” does not fairly represent this doctrine in its entity, ‘for his works are ~~himself~~, he is what he has sown. The question of questions for him is how his accounts will lie. All drops from him at death save his doings, the individualised result of his actions, or, to speak more correctly, the balance of his demerits ; for if his merits exceeded demerits, he would be delivered from the whirlpool

* Beal’s *Dhamapada* p. 65.

† Maxmüller’s *Damapada* in *Sacred Books of the East*, vol. I., p. 3.

‡ Beal’s *Dhamapada* p. 75.

§ Ibid p. 169.

of existence, there would be no more birth for him, he would enter into *Nirvana* and be at rest." *Tanha*, as we have said, is the cause of sin, sorrow and suffering. The only way to obtain salvation is to root it out, and thus to put an end of the will of existence which constitutes the earthly load of death called life, which us from life doth sever" "and, as the fourth of the Noble truths teaches the means of obtaining the individual annihilation of desire is supplied by the eight fold Paths of Holiness. Abolition of self, living for others, is the substance of the Buddhist's plan of salvation. In scrupulously avoiding all wickedness, reverently performing all virtuous ones, purifying our intentions from all selfish ends—this is the doctrine of all the Bouddhas. Thus does man conquer himself and having conquered himself there would be no further birth for him."

In instituting a comparision between Schopenhauerism and Buddhism we find that "the one is the climax of atheistic materialism ; the other is the purest emanation of Aryan religious thought, the one proclaims by way of gospel, the utter despicability of mankind ; the other unfolds the royal law of universal pity. The one degrads woman to a merely noxious animal ; the other has raised her to an elevation never before attained by her in the Oriental world. The one issues in the despotism of

sheer force ; the other is the widest emancipatory movement the East has ever known. The one teaches that a man is what he eats ; the other, that a man is what he does. The mouth of Schopenhauer is full of cursing and bitterness, the words of Buddha are holy words."

And here we must stop with expressions of our sincere and hearty thanks to the learned and able translators, who have so gladly responded to our call,—how far they have succeeded in their work, it will be for our readers to judge ;—to Mr. Damodar K. Mavalankar, Manager of the '*Theosophist*', —to Mr. P. Murugesa Mudaliar, Editor of the '*Philosophic Inquirer*', and to Babu Amritalal Basu. We have more than once wished to enter into a critical analysis of the crude and illconsidered arguments put forth by a recent English translator, more so as he had challenged the *Vedantists* to explain them away, but time presses, and we have already tired the patience of our subscribers and our valued friends at the Head Quarters of the Theosophical Society, to whom also our thanks are no less due, and it is impossible to wait without incurring their displeasure,—a calamity which must be avoided. Apologising for the delay which has occurred in the publication, we take leave of our readers for the present.

CALCUTTA,
27th March 1883. } —

H. D.

INTRODUCTION.

I.

"WE live in a time when the interest in religious thought, or in thought concerning religion is diffused over an area unusually wide but also where, the aspect of such thought is singularly multiform and confused. It defies all attempts at reduction to a unity and really the Ovidian account of chaos. At every point, there start into action multitudes of aimless and erratic forces crossing and jostling one another, and refusing not only to be governed, but even to be classified. Any attempt to group them, however slightly and however roughly, if not hopeless, is daring; but as they act upon us all by attraction and repulsion, we are all concerned in knowing what we can of their nature and direction." Thus does the Right Honorable W. E. Gladstone open his article, 'On the Courses of Religious Thought' in *The Contemporary Review*. The cause of this is not difficult to find, blind faith has lost its sway, freethought has unfurled its banner, Science has brought in her quota to explain natural phenomena, and the intellect of the age has used its best endeavours to find out the truth. To such a combination of influences, one by one the established creeds have been subjected, revelation or no revelation has been no bar, for a rigid analysis of the principles and theories which each of them seeks to convey; holes have been picked in their fabric mines laid, and the

blasting completed under the skillful leadership of men universally revered for their learning and erudition. In this way, the Revealed word of God no longer commands implicit confidence, the Biblical cosmogony has been set aside, and the living pairs saved in Noa's Ark are floating adrift on the *Sea of Evolution* as so many wrecks. The Aryan religions have not escaped the same critical scrutiny, they have admirably stood the test, and are now commanding the well merited admiration from *savants* of the West. It behoves us therefore to enquire how the foundation rests. For such a purpose we begin with the Sankhya System of Kapila.

Kapila defines Matter to be eternal, and co-existent with Spirit. It was never in a state of non-being, but always in a state of constant change, it is subtle and insentient. According to this view, *Prakriti* (Matter) existed before the evolution of the universe and will continue so to exist to the end, but with time, it has so much been changed, that the unemancipated *Atma* is but ill able to comprehend its nature. It has lost its original state and has become earthy. In other words *Prakriti* has assumed divers shapes both gross and subtle, and its several parts are cognisable from their respective properties of sound, touch, taste and smell, by the individual organs of sense. The Spirit has likewise undergone change; it was free in the beginning, but since its present habitat in the individual, it has become tied down and subservient to the senses; from the fond caresses of Matter, the Spirit has become infatuated. Matter as it existed in the beginning was subtle and diffused, without the specific properties mentioned before. The Spirit (*Atma*) in its original (free) condition was likewise devoid of any attribute,

action, and attachment. It was simply pure Intelligence or Consciousness. Hence for the Individual Spirit to conceive of Matter in its pristine condition is well nigh impossible; therefore, it is transcendental.

But there are ways to that end, and if the qualified individual will adopt the prescribed means, so as to be temperate in eating, will abstain from spirituous liquors, avoid animal food, keep the body clean, and the mind pure, relinquish ambition and worldly desires, restrain his speech, be truthful and subject his passions not for a day, a month, or year, but for all time to come, ultimately his mental organisation will so far be modified, as to render him immensely susceptible to the pangs of grief; then will he centre his energies to avoid misery, and hunger after emancipation. For such a purpose he calls to his aid Hearing (*Sravana*), Consideration (*Manana*), and Profound Contemplation (*Nididhyasana*). He ascertains the drift of all that is said on Matter, analyses such knowledge and indelibly fixes it in his mind, and by profound contemplation and constant practise makes his mind lose its insentienty and weight, and rouses its better qualities, so that its perception and luminosity are increased, and then like a drop of oil diffused in water, the Basic primordial matter (*Mulla Prakriti**) in its state of purity and integrity is duly reflected on the Consciousness.

It will thus be seen that the fundamental principles laid down here are exactly similar to the tenets held by

*Undifferentiated cosmic matter.—*Theosophist*, March 1881, p. 122.

the Buddhists. Their main doctrines may be laid down as follows:—

- (a) There is sorrow or misery.
- (b) It will be so in every birth,
- (c) It may be stopped.
- (d) The method in which it can be done.

Alike with the Vedantins, they hold Ignorance to be the cause of all the fetters which bind the Individual Spirit. For emancipation an earnest application and purity of life are absolutely needed.

Charity, morality, patience, diligent application and meditation are the five transcendental virtues.

Wit or ingenuity method, prayer, fortitude, and wisdom are the five other virtues.

Lust, avarice, and unchastity are to be avoided for ensuring future happiness.*

II.

Matter has three properties, the *Satwa*, *Raja*, and *Tama*;† duly blended, they stand in relation to the universe as its chief factor. When the three are equally present, *Prakriti* is the name given; but such a condition is actionless and hence embryonic. But when one of them predominates, the preponderating body, covers or overpowers the two remaining

* Chhor-gsum-pah-rudo —leaf 99.100 (Tridharma Sutra-Sans).

† "Ajamakam lohita shukla krishna valvivipraja srijamanam avarupa" the red Raja, the white Satwa, and the black Tama, from these three mixed, have been produced objects innumerable.

qualities and undergoes mutation. Then creative change begins; the first stage of such a consecutive mutation is called the *Mahatatwa*, the second is *Ahamtatwa*, the third is the organs and senses and atoms, the fourth stage in the series is the universe.

The *Nyaiks*, *Vaisheshiks*, and *Charvaks* attribute the evolution of the objective world from four varieties of atoms, the earthy, fiery, aerial and aqueous. Kapila does not admit any such doctrine. He designates the *Satwa*, *Raja*, and *Tama* as bodies, objects or materials from which the world has been built. Atoms according to him represent a changed condition of matter which is the fourth:—(1) *Prakriti*, (2) *Mahatatwa*, (3) *Ahamtatwa*, (4) *Tanmatra* or *Paramanu*. Atoms are impermanent, like the *Mana* and the organs of sense. They are liable to destruction and when so destroyed they resolve into the cause object from which they sprang.* Literally there is no such thing as destruction in nature, it is only a sort of transformation, or resolution, a new setting up or combination of the old elementary particles or atoms (thus substantiating the doctrine of Western Science).

It is said, that on which a body depends for its existence is its cause. In this way earth and air are the cause of a pitcher and combustion. *Paramanu* owes its existence to *Boodhi*, the organs of sense are entirely powerless to grasp it, the mind alone can form an idea of, or cognise it, hence it

* Without such a provision the earth would lose its elegance and freshness, production would be at an end, the objects removed will be no more renovated. The gross elements having ceased to procreate, there will remain nothing but the elements minus their grossness, ultimately to resolve into *Paramanu*, Atoms, or *Tanmatra*.

is entirely dependent upon the mind for its existence, and like it is subject to destruction. This mental function *Boodhi* (Intellect) is present in all individuals. *Ahankara*, (Egoism) is one of its component parts. 'I' and 'mine' are its different phases. The collective totality of Egoism is called *Ahamtatwa*.

To sum up then, the objective world has been evolved from the five great elements, which again are resolvable into so many subtle elementary bodies or atoms. These atoms owe their existence to *Ahamtatwa* (collective aggregate of Egoism or Individuality), which is derived from *Mahatatwa* underlying which is the basic element, the original *Prakriti*; as in the following table in a natural order of sequence :—

1.
PRAKRITI—(Basic Elementary Matter).

2.
MAHATAWA—(Boodhitatwa).

3.
AHAMTATWA.—

4.
SUBTLE ELEMENTARY MATTER—(Atoms).

5.
GROSS ELEMENTS— {
 (a) Earth.
 (b) Water.
 (c) Fire.
 (d) Air.
 (e) Ether [astral light, odyle].

III.

We now enter into a consideration of the properties of Matter, of these the *Satwa*, *Raja*, and *Tama* require a full consideration. The *Satwa* is imponderous, luminous and pleasant. The *Raja* is intermediate, because it equilibrises the first and the third; it is painful, and active, with motive powers. The *Tama* is ponderous, with enshrouding properties and have no distinguishing traits.

The presence of the above properties is established in the following wise. For instance, what is specifically light or imponderous has an upward motion, or tendency to ascend, as a blazing fire, gases, &c; the organs of sense and action for their acute perception and ready prehension are hence traceable to *Satwaguna*. What destroys Ignorance and receives the reflected light is called luminous. As the fire which dispels darkness; a glass or crystal which receives the reflection of light.

The *Raja* induces action, it sets the air, fire, and mind into motion. Ponderosity is attributed to *Tama*. That which obstructs motion, or otherwise hinders, or tries to prevent, in a manner overpowering the natural luminosity of a body, is said to be specifically heavy. The enshrouding capacity of this attribute with darkness and Ignorance as its especial features are hence looked upon as ponderous. *Satwa* and *Tama* are passive, having neither velocity nor motion. The intermediate *Raja* is an active attribute, and induces action, but to guard against any breach of order, synchronism, or natural law, the *Tama* by its weight puts the requisite check. *Raja* cannot lead *Tama* anywhere or

everywhere, because it so overwhelms the *Raja* by its weight, that it can only make things work in their accustomed groove. The central active force is *Raja* while *Tama* is merely a balancing power. *Satwa* and *Tama* are both acted upon by *Raja*, but these two are diametrically opposed to each other, for, the first is light, the second is ponderous, hence gravitation is due to *Tama*.

Matter likewise has the attributes of pleasure, pain, infatuation, law or order, affinity, manifestibility or tangibility. Hence all material objects, whether gross or subtle, have them in common. The experience of pleasure and pain is thus explained. The mind and the external object have the necessary particles of pleasure or pain; from affinity, they are drawn in close proximity by the individual organs. The *Satwa* particle of the mind being thus excited is subjected to a change which produces the sensation, we call pleasure, in the same way, when the *Tama* particle is excited, pain is felt. As an instance of this affinity may be mentioned, the feeling of thirst, which induces us to drink when the water is reduced, in the system.

Matter is subject to two varieties of change, the like and the unlike; what does not remain in one condition is called change. Before the evolution of the universe, matter was in the first-named condition, its present condition is that of the second. In the first-named condition its *Satwa*, *Raja* and *Tama* were so modified or impressed as to produce similar *Satwa*, &c., and nothing dissimilar, hence it was a condition of like producing like. In its second condition certain other attributes are noticed such as form, taste smell touch, &c.

Such changes have been going on from the remote past and will continue to the future ; it cannot be said that because we fail to perceive them in the sun, moon, air, &c., these are all changeless ; there cannot be a worse mistake, for change is either slow or prompt ; in the instances cited, the change is so invidious that it eludes our observation. Both the slow and the prompt are due to a peculiar combination of the three qualities, *Satwa*, &c.

Matter is insentient. At first sight it would appear that this assertion implies a contradiction. Intelligence alone can produce action, and that which has it not, can produce nothing, far less the universe ; even admitting for argument's sake, such to be possible, the consequent work will be a chaotic mass, without order, synchronism, and symmetry, and disastrous in effect. To this Kapila says, that as an insentient car cannot move till drawn by a team, or as a goldsmith shapes a nugget of gold into such articles as he desires, *Prakriti* requires no adventitious help from an Almighty, Intelligent Creator. It is subject to its innate (own) power and is, therefore, not free. It is likewise acted upon by the *Atma*. Like the insentient magnet attracting a needle in close juxtaposition, without any desire of its own,—for that it has none—the *Atma*, devoid of action and quality, from close contiguity to *Prakiti* so affects it, as to induce a change, which finally ends in creative works.

From what has been said it will appear, that Matter from its close proximity to the uninhabited *Atma* undergoes successive mutations, first the proportion or equality of its three attributes is disturbed, then the *Satwa* is transformed into *Mahatatwa* or the sum-total of *Boodhi* (Intellect). This

collective aggregate of Intelligence is called severally *Brahma*, *Hiranyagarbha*, *Karya-Iswara*. It is present everywhere, it represents the individual's knowledge, it is equally present in you and me, as in him, as also in birds and animals.* Thus distributed, its presence is not confined within our planetary sphere only, but it embraces every living being in the universe.

* "There was no hesitation in ancient times about according intelligence to animals. Aristotle and Plato expressed themselves quite clearly on this point : they admitted no doubt of the reasoning powers of beasts. The most celebrated modern philosophers, Leibnitz, Locke, and Montaigne ; the most eminent naturalists, Charles Bonnet, Georges Leroy, Dupont de Nemours, Swammerdam, Reaumur, &c., granted intelligence to animals. Charles Bonnet understood the language of many animals, and Dupont de Nemours has given us a translation of the "Chansons du Rossignol" and the "Dictionnaire de la Langue des Corbeaux." It is, therefore, difficult to understand how a contrary thesis became prevalent in this age, how Descartes and Buffon, the declared adversaries of animal intelligence, have succeeded in turning the scale in favour of their ideas.

Descartes regarded animals purely as machines, as automata provided with mechanical apparatus. It would be difficult to surpass our great philosopher in absurdity when he treats of these animal machines. *Equidem bonus dormitat Descartes.* The systematic errors of Buffon on the same subject are well known.

The partisans of Descartes and of Buffon have popularized the idea of instinct put in the place of intelligence, of the word replacing the thing. But, in simple truth, what difference is there between intelligence and instinct ? None. These two words only represent two different degrees of the same faculty. Instinct is simply a weaker degree of intelligence. If we read the writings of naturalists of this country who have studied the question, Frederick Cuvier (brother to George Cuvier), and Flourens, who has but commented upon Frederick Cuvier's book on the more profound work of a learned

And as every human being designates his body as his own, and couples it with 'mine,' so the creative cause *Iswara*, or Lord *Hiranyagarbha* or *Brahma* has a similar conceit on the totality of Intelligence, and as we are masters of our body, so has *Hiranyagarbha* mastery over the Mind (internal organ), for which, He is said to know the secrets of all hearts.

IV.

We now come to a consideration of the Mind. Some difference is observable on this subject amongst the several schools of philosophy. All bodies having a form are open to destruction, hence impermanent; but the Mind being formless is considered permanent by the *Naiyāyikas*. It has special attributes, and is likewise subtle, for which, it is unable to grasp two objects at one and the same time. Kapila, however, considers the Mind to be a derivative product: till the *Atma* is emancipated from *Prakriti* the Mind continues in a state of integrity. Its span of duration is limited to *Mahapralaya*, when, it disintegrates, to be taken up by *Prakriti*.

The seat of the Mind has been the subject of an able discussion amongst the ancient philosophers. The *Pouranika* and *Tantrika* fix it in the forehead near the junction of the two eyebrows.* The anatomical description would incline us to

contemporary writer, M. Fée of Strasbourg, we shall easily find that no fundamental distinction between intelligence and instinct can be established, and that the whole secret of our philosophers and naturalists consists in calling the intelligence of animals, which is weaker than ours, instinct."—The day after Death. *Figuier*, pp. 145-147.

* *Fissure of Sylvius.*

look upon the optic thalamus as the centre of the mind. The *Vedantins* hold the Mind to be situated in the Heart, for say they, when an individual thinks of a subject he keeps it next to his heart as in the act of worshipping. The *Madhyamikas* identify the Mind with *Atma* (self) and contend that they are one. They base their assertion on the fact that Knowledge, Will, Attention, and the other attributes of Consciousness, together with the actions consequent on them, all proceed from the Mind, that with its destruction the organic functions of the body come to a stand-still.. Hence when every thing depends upon the Mind, it cannot but the *Atma*. The Mind is also looked upon as a function of the Cerebrum. The Organs of Senses discover external objects through its co-operation, beyond the Mind there is no other seperate entity, of the name of *Atma*. He who has the head and the brain, has also the Mind and the *Atma*. Trees and plants destitute of the head and the brain can lay no claim to the Mind. The habitat of the *Mana* differs in individuals, hence no two persons have an identical Mind.

Now for the opposite doctrine which does not look upon the Mind as Self. Mind is here looked upon as insentient, it is actuated by a force called Consciousness, the result of combination of Matter, hence material. The universe contains within it, four varieties of atoms and a variety of force, which keeps it, in a working condition. This force is not a seperate entity, but is inherent in the atoms. It renders itself tangible in various ways according to the combination or disintegration of the material atoms. Heat, light, electricity are so many of its different phases. It constitutes the vitality of trees, plants, animals &c., it pervades everywhere, and

is universally present; when it leaves the body, decomposition follows: with its exit, intellect, consciousness, animal heat, volition, sensation, and perception, and other organic function cease.

This is called the exit of the *Atma*. The Spirit, after leaving the body according to the *Madhyamiks*, enters into an ascending scale of progress, while *Samsara mochaks* believe, that with death every thing ends, and the Force or Spirit, a product of combination of material atoms, blends like the electric fluid with other objects. Acting upon this doctrine, the followers of this system actually used to put to death their relations, when beyond the pale of medicine, or when suffering long without any remedial relief. For with death, all miseries end, as water confined in a pot is liberated, when the receptacle is broken. The *Madhyamiks* are firm in their belief, that the *Atma* is not open to destruction, but like an unceasing current of water, where succeeding waves keep up the continuity with those which preceded, the *Atma* is subject to a consecutive series of rebirths.

Kapila refutes the views thus propounded by appealing to experience. He says, if the Mind and *Atma* were one, and same, people would have said, 'I am the mind' instead of 'my mind' 'my hands.' Self is related to every portion of the body, it is used in a qualifying sense in a variety of ways, as my eyes, my body, my ears &c. Further more, Self can only be examined and scrutinised by alienating the Mind. Self is the cogniser, Mind is the object cognised. Self is Intelligent, Mind is insentient. Self is luminous, Mind is unconscious; if it were otherwise, then we never would have experienced sleep, fainting or such other conditions attended with unconscious-

ness. For the material property of a body cannot be disturbed any how, fire imparts heat and in no condition can it be otherwise. Hence if the Mind were any thing but naturally unconscious, in the conditions of sleep, trance, and fainting Consciousness would have remained in tact. If it be said, that the insentience attributed to the Mind may as well be applied to Self, and the several states of slumber, fainting &c., establish it likewise, the answer is plain enough. Self gains doubly in its illuminating powers in connection with the Mind, like the last and flickering rays of light loitering in a room, rendered intense by the interposition of a glass-reflector. The luminosity of this twin combination is intense, sharp, and tangible, hence in states of wakefulness or normal Consciousness, the transparent Mind gains doubly in brilliancy by the reflection of intelligence from Self; such a condition is no criterion for judging the natural perception of the Mind. It is a twin composition, so that, when the Mind fails to receive the impressions of communicated intelligence from Self, like a tarnished mirror, by the enshrouding capacity *Tamaguna*, we then pause to find that we have no knowledge. To illustrate this by a familiar example, let us suppose a man immensely rich, can the receipt of a few thousands give him any additional pleasure? Certainly no. In the same way, in sleep and fainting, the want of Consciousness is felt, because the Mind is rendered opalescent by the interposition of *Tama*, which prevents the reflection from Self; intensity thus obstructed, the Mind retains only its inherent property—its natural, conditional luminosity. We are so much accustomed to the enjoyment of this twin condition, a condition of additional and intense brilliancy, that the least failure

or interruption is noted down as unconsciousness. That Consciousness *does* abide in the conditions of sleep, and fainting is established by experience, for an individual on waking, expresses himself 'I knew nothing.' Now such a declaration admits of a certain kind of knowledge, else whence the perception ? The very fact that he knew nothing is an indication, that he had enough Consciousness left to know it. Here the first personal pronoun indicates the presence of Self, only the manifesting power of the Mind was wanting. Wanting in manifestibility, inability to discover an object, and Ignorance are all the same thing. The *Atma* alone saw the Mind incapable of cognising, and enshrouded in *Tama*. Hence in the condition cited, the *Atma* did not lose its Consciousness. Its powers are permanent, while that of the Mind are transitory. This is sufficient testimony to establish Self and Mind as separate, and twin ; and the allegation that save the Mind, there is no such thing as Self, that the Mind alone helps the individual to carry on his relations with the external world,—to follow his pursuits in life, is inadmissible.

Now for an analysis of Intelligence. Whether or not as is asserted by certain atheists, Intelligence is a resulting attribute of atomic combination ? Whether the atoms of matter entering into the composition of the Mind evolve *Chit* (Intelligence) as a resulting product ? Whether *Chit* is a chemical quality ? A satisfactory solution of these points will still more establish the non-identity of the Mind with Self. According to Kapila, Intelligence is not a bodily quality, but is something distinct from it. To say, that it resides in the body like alcohol, in sugar and treacle; but like yeast to set up the vinous

fermentation, it wants some extraneous help to rouse it up, is inadmissible : for the presence of Intelligence in Matter is not open to demonstrability. Intelligence is formless, permanent, indestructible, uncreate, and infinite. Creation does not need the instrumentality of a Creator. The principle of Self, is not a particle of the Godhead as that would imply its possessing like powers, not to speak of the impermanence which will then be attached to it in common with all created objects. Hence to say, that the *Atma* was created by God out of Himself, and yet not liable to destruction, is absurd.

V.

An attentive study of the primary element is of paramount importance to help us to a right interpretation of the Sankhya theory of the cosmos. It is a matter of no mean surprise, that without the recent aids to investigation, when chemistry was so to speak in the womb of its foster-mother—alchemy,—when the spirit-lamp, the test-tube, and the thousand-and-one reagent in daily requisition, in a laboratory, were utterly unknown, these early pioneers through mental discipline, intense study, a life of absolute purity, had the right key of interpreting Matter. Much confusion exists as to the signification of the word *Vuta*. It does not imply elementary matter exclusively, but includes compounds as well, as will be shewn further on. *Vuta* is formless, changeless, and subtle. It is the basic unit, primary element, or primordial atom of matter. In its simple state it is the *suksham vuta*, the subtle and non-quintuplicated element. In a state of combination with other atoms so as to form a compound body, it is called *maha-vuta*. These primordial

subtle atoms were present before the evolution of the external world, but they are at present non-existent. Matter as it exists now, is the result of combination of these subtle atoms, with similar other atoms. To establish this experimentally, is well nigh impossible, but reason and analogy alike point to the existence of these separate subtle atoms. It is wrong to suppose that because the term *pancha-vuta* was used by our ancient philosophers to denote air, water, fire, &c., they mistook them for elementary bodies. Far from it; their primary elements find no place in the Western System. The standard works on chemistry give us only the division of metalloids and metals: air and water have long ceased to be considered as elements. The simple elementary bodies of the present, are open at a future day, to be looked upon as compound. The method of investigation now in vogue, will be found fault with, some more potent means of exploring their atomic structure will be discovered, and the edifice built to-day will be condemned as unsafe.

How different is this from what we have inherited. The truths established by Kapila in the pre-Ramayanic period of the world's history, have received additional confirmation, if ever they stood in need of such, from the leading scientists of the west; that master-mind of Europe, Professor Tyndall thus says :—“Long thinking and experimenting has led philosophers to conclude that matter is composed of atoms from which whether separate, or in combination, the whole material world is built up. The air we breathe for example is mainly a mechanical mixture of the atoms of Oxygen and Nitrogen. The water we drink is also composed of Oxygen and Hydrogen. But it differs from the air in this particular,

that in water the Oxygen and Hydrogen are not mechanically mixed, but chemically combined."

Now with reference to air and water, we find it authoritatively laid down in all ancient writings (*Sruti, Mimangsa, Naya*) that they are mixed bodies, and not simple. If each of the five *Vutas* do not show such mixture, there are some, where such is clearly traceable. That some of the subtle primary atoms after being mixed with similar other atoms of a second *Vuta* have led to the production of gross objects, while other atoms have produced similar results without any combination.* That the transition from subtle to gross implies change and admixture. That the gross atoms are (the prolific cause of the universe) capable of being recognised by their individual properties.

If we consider the properties of matter, we find that they consist of form, taste, smell, touch, and sound; each of which is cognisable by the respective organ of sense. Now the question is, Whence do this close relationship in number arise? It cannot be a mere accidental coincidence. On the other hand, it goes to prove, that had there been more primary elements than five, we would have been provided with another especial sense (in our organisation)

* Kapila nowhere lays down the theory of quintuplication, on the other hand, he is of opinion, that the body is not made of five *Vutas*. (*Napanchavowtikam shariram*) Gautama disengages a like belief by such text ("Akavowtikam shariram"). Sankhya only looks upon change. The primary atoms have become gross from change. They were subtle in the beginning, but after having undergone consecutive mutation, they have been converted into gross. No subtle atoms now exist, what we now enjoy are all gross.

to cognise it, as Nature is neither sparing nor fickle ; it is also worthy of note, that the properties are so distinct from each other, that we find bodies possessing a form but no taste, or that taste may be present without smell, and so on, and because each of the five primary elements differs from one another in composition.

The distinction in property is due to a difference in the composition of the cause-element from which it proceeds. The five primary elements have each a special characteristic, by which their presence is known to us, consequently the qualities which are merely the effects of Matter are not interdependent upon one another, but entirely distinct, and separate ; to prove our position we may state that instances are not wanting when a body has taste but no smell, similarly with the presence of form, smell, and taste, are wanting. Ether is credited with sound, air with touch, fire, form water, taste, and earth, smell. Buddhists deny the existence of the Ether, they consider it to be nothing, and attribute sound and touch to air. Sankhya depends every thing on change, he does not consider the *Vutas* to have been originated in pairs ; but that through changes impressed upon it, the universal Ether, was finally transformed into air ; that fire is the finale of air, water of fire, and earth of water. Accordingly he lays it down, as a rule, that the presence of qualities pertaining to Matter are continued to the products which it gives rise to. In this way, Ether communicated its property of sound to air, which is its transformed product, and this air has besides its inherent or own property of touch, its acquired quality of sound, water the product of fire for similar reasons possesses sound, touch, taste, and form :

water is not the product of fire alone, but is composed of an atomic particle of air and fire, it is, therefore, apparent, that the designation of the word *Vuta* was not confined to a simple body. For, when air and water have been classed under it, and they have been emphatically laid down to be compound, then *vuta* includes within it both simple and compound bodies ; while on this subject it is but just to add that the original air and water were alike different from the air and water we at present enjoy, they were subtle and without any properties, hence not in a condition of being used for any purpose by any human being, save the *Adept*.

VI.

With this brief summary of Kapila, the father of Materialistic philosophy, we pass over to a consideration of its modern aspect. Our readers need hardly be reminded of the difference which exists between the two, the old and the new. The modern materialist does not believe in the existence of Soul and a future hereafter ; but the potentiality of matter in the causation of the external world is a common article of faith, alike with both. The doctrine of *Karma*, the sum-total of an individual's works and its determining result, transmigration, find no favor with the moderns ; with them every thing ends with death,* thus claiming identity with the views held by the *Sangsara mochakas*.

The development and decay of ideas founded on the hypothesis of the inseparable union of force with imponderable matter first grew with Kepler. They ruled the scientific

* "When he dies, as with his dog, there is an end of him."—*Intuition, Instinct, and Clairvoyance* by H. G. Atkinson. *Philosophic Inquirer.* Vol. I. p. 162.

world during the earlier portion of the modern period, and formed the foundation of the great fabric of physical science, which though defective, and found fault with of late, yet serves as a strong and co-herent platform for the present and future builders. Nowhere more so, than in the department of light, did the new doctrine of the inseparability of force and ponderable matter undermine the very foundations of the older views, though a few advocates still linger by the road-side and refuse to quit the ground where Newton took his stand. "To account for the phenomena, the [presence of] ether is assumed and to prove the existence of the ether the phenomena are cited. For these reasons, and others given, I think the assumption of the universality of ordinary matter is the least gratuitous."* Heat and electricity were alike invaded by the new theory; Faraday in 1821 wrote favorably as to the materiality of electricity, and vigorously maintained the doctrine of conservation of energy.

The union of Matter and Force may be viewed in two different aspects, namely in the condition where such union is present without life, and where it exists in combination with life, or to quote the words of Dr. Bence Jones† the abiological and biological sciences :—"Where matter is, there force must be, showing itself in motion, or in tension, or in resistance. Without matter, no kind of motion, nor tension, nor resistance occurs." ‡ In the biological sciences, the popular idea has not yet proceeded beyond the complete separability of matter and force or in other words of corpo-

* Grove.

† Croonian Lectures on Matter and Force by Henry Bence Jones, A. M., M. D., F. R. S. ‡ Ibid.

real substance and vital force. "The popular idea is that no distinction exists between the life, the mind, and the soul of man ; all are confused together, and all are thought to compose a single immaterial spirit, which comes at birth and goes at death, being perfectly separable from the matter of which we are made." This marks the first stage of ideas. The second stage "is marked by the assumption of a living imponderable gas or fluid pervading the ponderable matter" of the animal organism, such a view was held by Hunter and others who thought the nervous fluid akin to or closely identical with electricity. But the experiments and recent observations of our time shew such opinion to be fallacious. The ordinary rate of transmission of force (motion) through a nerve, to produce sensation, or muscular action, ranges between twenty-eight and thirty-three feet in a second, something less than the flight of the eagle. How can such slow transmission claim identity with electricity ? If the tail of a large whale be struck by a harpoon it takes about a second before the point reaches the animal's brain, and "nearly another second must elapse before the order can be telegraphed to the muscles of the tail to capsize the boat."*

To account for the organic phenomena of life, the presence of a vital fluid has been supposed, which "imparts to the constituent matters of the animal frame new chemical affinities between it and the surrounding elements, and thereby" prevents the dissolutions of the living fibre, or gives "it other properties, which without this *Vitalisation* it would not possess."†

* Croonian Lectures on Matter and Force by Henry Bence Jones, A. M., M. D., F. R. S.—*Du Bois-Raymond's Appendix.* † *Ibid.*

The present revival of materialism originated in the German Universities. It was preached by the professors, in the class-rooms. It was amply discussed in works of philosophy and on natural science; from the savants it percolated into the rank and file of society. It next made its debut in France, where its result is thus graphically described by M. Figuier. "And the people have undertaken to teach us the practical consequences of materialism. Little by little, they have flung off every bond, they have discarded all respect of persons and principles; they no longer value religion or its ministers, the social hierarchy, their country, or liberty. That this must lead to some terrible result, it was easy to foresee. After a long period of political anarchy, a body of furious mad men carried death, terror and fire through the capital of France."* It may simply be argued that the results in other countries do not tell the same tale, that political anarchy had more to account for, in France, than the teachings of Materialism.

The main doctrines of this system of philosophy will be rendered quite apparent from the few extracts we subjoin.

"The principle of motion in matter is the source of all phenomena whatsoever. The laws of motion and the laws of our impressions and perceptions constitute the whole nature of things, and of the nature of the substance of nature, the '*natura naturata*' or phenomena of the substance or '*natura naturans*'; or in other words all phenomena must be referred to matter as its source and efficient cause and reason of all; and to ask for a further reason of the reason

* *The Day after Death*, Figuier, p. 4.

is unphilosophical and absurd. The order of perceptions and consequences observed is all that man can know; all that constitutes knowledge, and more we could not know even if more existed. This is the grand philosophical position from Democritus to Francis Bacon, and from Francis Bacon to Professor Tyndall."*(Such is the dictum of Science today: virtually then, she sits helpless at the threshold, further enquiries she knows not to prosecute, what lies beyond, is what she cannot attempt to explain or divine. Where Western Science ends, where the scalpel and the microscope are found helpless, the human mind, trained after a certain method is able to penetrate into the vast storehouse of Nature to study the secret springs which guide, control or influence actions; facts collected in this way corroborated by, and enriched with, the independent experiments of succeeding observers, generalised and reduced into a system, have the perfect basis of a certain science: that it has not become our common property is why it is called the occult science.) And again "Instinct, passion, thought, &c., are effects of organised substances. All causes are material causes. In material conditions, I find the origin of all religions, all philosophies, all opinions, all virtues, and 'spiritual conditions and influences' in the same manner, that I find the origin of all diseases and of all insanities in material conditions and causes. I am what I am; a creature of necessity; I claim neither merit nor demerit."

"I feel that I am as completely the result of my nature, and impelled to do what I do, as the needle to point to the north, or the puppet to move according as the string is

* H. G. Atkinson, "Philosophic Inquirer," Vol. I. p. 121.

pulled. I cannot alter my will, or be other than what I am, and cannot deserve either reward or punishment."* According to this view "Man is but a *thinking machine*, his conduct being entirely determined by his original constitution, modified by subsequent conditions, over which he has no control, and his fancied power of self-direction being altogether a delusion; and hence that notions of *duty* or *responsibility* have no real foundation. Man's character being formed *for* him and not *by* him, and his mode of action in each individual case being simply the consequence of the reaction of his Cerebrum [Brain substance] upon the impressions which called it into play."† Criminality is but another form of insanity and must be treated as such, and the highest development of his psychical nature can only be brought about by the conditions which favor the development of his body.

But such an assertion does not contain the *whole* truth. Undoubtedly, medical testimony establishes the fact, that there exists a correlation between mind and the body, that when the physical frame is well nourished, and sends its quota of the nutritive fluid, properly oxygenated, to the nervous centres, mental activity continues active, that certain diseases of the cerebrum exercise a striking influence in the normal series of Intellectual operations, that heredity transmits certain diseased conditions from the father to the son, in this way inducing Idiocy, Cretinism &c., that temporary fits of insanity are induced from alcohol and other intoxicants.

* Lectures on the Laws of Man's Nature and Development by Henry G. Atkinson and Harriet Martineau.

† Principles of Human Physiology.—Carpenter, Fifth Edition, p. 548.

ting agents. These and many others may go to establish the Materialist doctrine, but then we cannot leave out of consideration facts due to our own internal Consciousness.

Hence do Materialists stand in opposition to the individual convictions of every sane individual. For the willforce which is reckoned as naught by the former, is looked upon as aught by the latter. That the determining power of the Will is real and not a mere delusion, is proved by instances where it is held in abeyance, as in certain states of natural and artificial somnambulism. In such cases the directing power of the Will in the subject, is under the influence of the operator, who controls it, or directs the actions as he may wish, and the subject is then reduced to the condition of a puppet moved by the strings in the hands of operator.

It will thus be seen, that whatever be the extent of the relation existing between the operations of the Mind and the integrity of our Nervous system, how much they may depend upon each other as cause and effect "we cannot but feel that there is *something beyond and above* all this, to which in the fully developed and self-regulating mind, that activity is subordinated ; whilst, in rudely trampling on the noblest conceptions of our nature as mere delusions, the Materialist hypothesis is so thoroughly repugnant to the almost intuitive convictions which we draw from the simplest application of our Intelligence to our own Moral Sense, that those who have really experienced these, are made to feel its essential fallacies, with a certainty that renders logical proof quite unnecessary."*

* Carpenter's Physiology p. 549.

VII.

Now for the opposite doctrine of Spiritualism. Barthez and the Montpellier School of Medicine have created the doctrine of the *human aggregate*. This doctrine implies Man to be made up of :—

1. The Body or the Material substance.
2. The Life or the Vital force.
3. The Soul or the Intimate Sense.

The first two are open to destruction. Life is but a temporary condition subject to growth and decline and death, while the Soul is immaterial, impervious to every ill and not affected by death. Like heat and electricity, Life is a force engendered by certain causes, it has a beginning and an end, which is final. "The soul on the contrary has no end. Man may be considered as a *perfected Soul dwelling in a living body*."* Of the striking resemblance of these views with some of our own ancient systems we need not pause to consider.† Meanwhile let us endeavour to put forth the

* M. Figuier's Day after Death p. 7.

† Skandha is the Sanscrit synonym of aggregate. In the Prajna Paramita we find mentioned five such aggregates. 1. Rupaskandha, 2 Vedana, 3. San-jna, 4. Sanskara and 5. Vijuanaskandha, or body, perception, representation or notion, and cognition.—(A. Csoma Korosi).

The Sacred Books of the East recognise Man as made up of seven principles :—

I. The Physical body, composed wholly of matter in its grossest and most tangible form.	} I. Prakriti.
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salient points in connection with the Spiritualistic view of the Mind and see how far they tally with reason and analogy.

Mind is here looked upon as immaterial, requiring for its habitat a living body or material case with which it is connected in a mysterious way ; it is not dependent on the body for its active work, the slight helps it requires of it, are to cognise the phenomenal world, to become acquainted with material objects, and to use it as an instru-

II. The Vital principle—(or Jivatma),—a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.	II. The entity evolved out of the combination of Prakriti and Sakti.
III. The Astral (Linga-sharira) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body ; its activity, consolidation and form depending entirely on the Kamarupa.	III. Sakti.
IV. The Astral shape (Kamarupa) or body of desire, a principle defining the configuration of.—	IV. The entity evolved out of the combination of Brabham, Sakti and Prakriti.
V. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than the reason, instinct, memory, imagination, &c., existing in the higher animals.	V. Do. Brabham and Prakriti.

ment for executing its determination ; under such a supposition Mind cannot be affected by any conditional derangement of

VI. The Higher or Spiritual Intelligence or Consciousness or Spiritual Ego, in which mainly resides the sense of consciousness in the perfect man, though the lower dimmer animal consciousness co-exists in No. 5.

VI. Do.
Brahmam and Sakti.

VII. The Spirit—an emanation from the ABSOLUTE ; uncreated ; eternal ; a state rather than a being. (Theosophist, vol. iii, p 20-21)

VII. Brahmam.—(Theosophist, vol. ii, p. 95.)

THE YI KING or Book of Changes (translated by James Legge) written 1204 B. C. mentions the same Sepetenary division. "Zhing is the more subtle and pure part of matter—the groesser form of the elementary ether ; Khi—or 'Spirit' is the breath still material but purer than the zhing and is made of the finer and more active form of ether. In the hwun, or soul (*animus*) the Khi predominates and the zhing (or zing) in the pho or animal soul. At death the hwun or spiritual soul wanders away, ascending and the pho (the root of the Thibetan word Pho-hat,) descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that the "Kwei Shans are the expanding and contracting principles of human life" ! The Kwie Shans are brought about by the dissolution of the human frame—and consist of the expanding and ascending Shan which rambles about in space, and of the contracted and shrivelled Kwei, which reverts to earth and non-entity. Therefore, the Kwei is the physical body ; the Shan is the vital principle ; the Kwei Shan the linga-sariram, or the vital soul ; Zhing the fourth principle or Kamarupa, the essence of Will ; Kho the animal soul ; Khi the Spiritual soul ; and Hwun the pure spirit, the seven principles of our occult doctrine.—Editor's Note. Ibid.

the body, it simply perverts, or obscures the mental operations as they manifest themselves externally, just as the light of a lamp may be obscured by passing through a bad medium ; "and further as the Mind is thus independent of its material tenement, and of the circumstances in which this may chance to be placed, but is endowed with a complete power of self-government, it is responsible for all its own actions, which must be judged of by certain fixed standards. Now this doctrine fully recognises all that is ignored in the preceding ; but on the other hand, it ignores all that *it* recognised and served to account for ; and is not less opposed to facts of most familiar experience. For, in placing the Mind *outside* of the body (so to speak), and in denying that the action of the Mind is ever disordered by corporeal conditions, it puts us in the dilemma of either rejecting the plainest evidence, or of admitting that, after all we know nothing whatever about the Mind itself ;" * and our knowledge extends only to that lower part of our mental nature as operates on the body and is affected through it. The advocates of this school contend that in Intoxication and Lunacy, the Mind is in a perfectly sound condition, the tenement of Matter (body) alone is affected, such is amply born out by the testimony of those who have observed such patients and noted down their sayings and actions in the ravings of delirious intoxication or of fever, for "we have here precisely the same evidence of *mental* operation, that we have in the sayings and doings of the same individuals in a state of sanity." † The conclusion will naturally come upon us, that

* Carpenter p. 550.

† Ibid p. 550.

the Mind is something more than Matter, though the operations of the Mind are very much determined by the material conditions with which they are so closely related.¹⁰²⁰⁰⁸

We, therefore, find that the Materialists and Spiritualists alike ignore certain facts, and admit others, and the question is "whether any general expression can be framed, which may be in harmony alike with the results of scientific inquiry into the facts of the case, and with those simple teachings of our own Consciousness, which must after all be recognised as affording the ultimate test of the truth of all Psychological doctrines."^{*} Such is possible only by "withdrawing ourselves from the futile attempt to put Matter and Mind in the same category and fixing our attention exclusively on the relation between Mind and Force."[†] "The essential nature of these two entities is such, that no relation of identity can exist between them. Matter possesses extension, or occupies space ; whilst Mind has no such property. On the other hand, we are cognisant of Matter only through its occupation of space, of which we are informed through our senses ; we are cognisant of the existence of Mind by our direct consciousness of feelings and ideas, which are to us the most certain of all realities. But, what is perhaps a more important distinction, the existence of Matter is essentially *passive* ; left to itself, it always impresses our Consciousness in one and the same mode ; and any change in its condition is the consequence of external agency. What have been termed the active states of matter, are really the manifestation of *forces*, of which we can conceive as having an existence independent of Matter, and as

* Carpenter p. 551.

† Ibid p. 551.

having no other relation to it than that which consists in their capability of changing its state. Thus water continues unchanged so long as its temperature remains the same; but the dynamical agency of heat occasions that mutual repulsion between its particles, which transforms it from a non-elastic liquid into an elastic vapor; and all this heat is given forth from it again, when the aqueous vapor is transformed to the liquid state. On the other hand, the existence of Mind is essentially *active*: all its states are states of change and we know nothing whatever of it save by its change. Sensation, Perception, Idea, Emotion, Reasoning process, &c., in fact, every term which expresses a Mental state, is a designation of a phase of Mental existence that intervenes between other phases in the continual succession of which our idea of Mind consists.”*

Thus, while to establish an identity between Matter and Mind is simply impossible, a close relation may be shown to exist between Mind and Force.

“Force like Mind, can be conceived of only in a state of activity; and our idea of it essentially consists in the succession of different states, under which its manifestations present themselves to our consciousness. But our consciousness of Force is really as direct as that of our own mental states; our notion of it being based upon our internal sense of the *exertion* which we determinately make to develope one form of Force, which may be taken as the type of all the rest,—that, namely, which produces or which resists motion. When we attempt to lift a weight, or to turn windlass or to stop a

* Carpenter p. 552.

horse that is running away, we are directly conscious of a mental exertion, as the immediate and invariable antecedent of the development of motor power through the contraction of our muscles; and the connection of the two is further established by that 'sense of effort' which we intuitively refer to the muscles themselves, arising, as it does, from their own condition; and thus we are led to feel that, in this particular case, Force must be regarded as the direct expression or manifestation of that Mental state which we call Will.—The analogy becomes stronger, when we trace it into the relations which these two agencies respectively bear to Matter. For in the phenomenon of voluntary movement, we can scarcely avoid seeing that Mind is one of the dynamical agencies which is capable of acting on Matter; and that like other such agencies, the mode of its manifestation is affected by the nature of the material *substratum* through which its influence is exerted.* In other words the Will acts in the first instance upon the Brain where it excites a conditional activity called Nerve-force, this is communicated through the nerve trunks to the particular set of muscles which the Will wants to respond to its call, thus completing the circle of operation. In such a condition both the Muscular and Nervous substances enter into new combinations, a change from their previous state, so that the dynamical metamorphoses is the result of a peculiar interposition of a material substratum subject to a similar changed condition. Thus between the conditions under which Mind produces Motion, the existence of a Vital force is established: it "constitutes the connecting link between the two; and it is difficult to

* Carpenter's Physiology pp. 552 53.

see that the dynamical agency which we term Will, is more removed from Nerve-force on the one hand, than Nerve-force is removed from Motor force on the other. Each in giving origin to the next, is itself expended, or ceases to exist *as such*; and each bears, in its own intensity, a precise relation to that of its antecedent and its consequent."*

In the same way, we might say that in every act in which our Consciousness is concerned an active condition of the Sensorium is brought about, either by the impressions made upon the Organs of Sense, or by changes in the Cerebrum, such a conditional change is antecedent to all consciousness, and hence it can be stated, that between Mental Activity and Nerve-force as between Nerve-force and Mental agency there exists a close correlation. Such a view does not militate against the philosophical notion of the Mind having a separate existence, an existence independent of the Material body, but that yet, there exists a close relation between the two in this present state of existence. Mental actions may be looked upon, when they are carried on without any interference of Will power as a function of the Cerebrum.

The separate existence of Will is denied by Mr. Atkinson and his followers, who look upon Man, as a creature of necessity, such an assertion involves an error, in opposition to our every-day experience. For we find "that [in] the control and direction which the Will has the power of exerting over the course of thoughts, we have the evidence of a new and independent power—which is entirely opposed in its very nature, to all the automatic tendencies, and

* Carpenter p. 553.

which, according as it is habitually exerted tends to render the individual a free agent." It does not depend for its existence on the physical or vital forces, but renders them subservient to its determination ; without it, we would be reduced to puppets, acting or otherwise as pulled by the suggestion strings.

VIII.

We next pass on to consider, how life first appeared on the earth ? Ever since the time of Hippocrates some three-and-twenty centuries ago, the causes that give rise to the phenomena of life, have formed a deeply engrossing subject for enquiry ; and with the advance of time the importance of the question has continued to increase. Between the vitalists and physicists a keen controversy has been going on for centuries. The former ascribed the operations of the body to spirits, good during health, and evil during disease. According to Hippocrates the actions of the body are directed and presided over by a spirit called Nature ; "Aristotle called this spirit Vegetative Soul ; and said that it is common to all plants and animals. In modern times this spirit, or principle, has received various names and its existence is still believed in by some physiologists. By them it is looked upon as directing the various operations necessary for the life of plants and animals. In opposition to this idea, many physiologists have come to the conclusion that the existence of such a spirit is a myth ; and they believe, that the ordinary vital operations of plants and animals are due to the ordinary attributes of matter and

energy. There has been some extravagance on both sides. Some vitalists have called the holders of the physical view materialists, even if they refuse to believe that a cabbage is possessed of a vegetative soul ; alleging that if we deny the existence of such a soul in a cabbage, we must deny the existence of man's rational soul, and even the existence of a God. On the other hand, some upholders of the physico-chemical views have absurdly maintained that the properties of matter and energy may be regarded as sufficient to explain all mental phenomena."*

We, therefore, find that between the Vitalists and the upholders of the 'physical basis of life,' there reigns much discrepancy. The grounds for such difference will detain us ere long, before we hasten to conclude. The Vitalists contend for a vital principle, essence or force, altogether different from the ordinary physical forces, which their opponents are loath to admit : for they assert, that the force or forces which operate in organic bodies, are essentially non-different from those met with in the inorganic world ; that Life is correlated with the other forces, and may be a modification of heat or motion ; that heat, light, electricity, motion and chemical affinity are to be looked upon as physical forces in connection with living bodies ; but *only* as physical forces when elsewhere met.

"In opposition to this, it is contended by the Vitalists, that life is as much a separate force, as motion, chemical action, electricity, or light ; that its operations are entirely confined to organised bodies ; that its existence cannot be concieved apart from these ; and though its operation is

* Dr. Rutherford's Introductory Address.

never manifested without a corresponding physical change, or the evolution of some physical force, yet that it is altogether independent of these, not correlated with them, not subservient to, but in truth dominating them all, and acting sometimes in direct opposition to some of them, in a way in which no other physical force could act."*

Hence, "it is obvious that if life be merely a correlation of physical force, spontaneous generation, and even the creation of organised beings by physical agencies, is not conceivably beyond the power of man to achieve. Therefore, again, it follows that the acceptance of this view does away with the necessity for a creative act, and makes it possible that the original beginning of life was due to the operation of ordinary physical forces."†

"But if this question is to be determined by observation and experiment, not by inference or imagination, then undoubtedly the Scotch verdict of "not proven" must be accepted as against the physical hypothesis; for as yet there is not on record, so far as I know, a single experiment or observation in support of it. On the other hand, the whole of the observed phenomena of life—nutrition, growth, reproduction, &c.—are totally unlike anything which is seen in the inorganic world; nay, in many respects these processes take place in direct opposition to the laws which govern the other forces. For instance, gravitation has no necessary influence upon vital action; on the contrary, vital action is not unfrequently exerted in opposition to it.

* Introductory Address by Dr. Meadows. *The Lancet* 1871, vol. ii.
p. 497. † *Ibid.*

Growth is thought by some to have its counterpart in the formation of crystal, but it is surely not necessary that I should refute this statement ; while nutrition has certainly no parallel in the inorganic world, neither is reproduction comparable to any known physical process. While therefore, I am ready to allow that many of the changes which take place in organised bodies are of a purely physical character, and resemble the same changes as they occur in inorganic bodies, yet I cannot avoid the conclusion that the processes to which I have referred are brought about by the operation of a force or forces which are unknown in the inorganic world. Nor do I see why actions so striking, so manifest and peculiar should not be ascribed to the operation of a special distinctive force, just as electricity, chemical action, heat, motion, &c., are regarded as separate forces because of their manifest and peculiar actions ; for aught we know, there may be other forces yet to be discovered in the inorganic world, which will differ as much from the present known physical forces, as these do from one another."*

"Again, the argument in favour of a distinct and separate force is, I think, greatly strengthened by the consideration of what takes place in an organic body when, as we say, life has fled. Then at once the physical forces, such as chemical action, which have been kept in check, if not by the vital force, at least during vital action, exercise an undisputed sway over the now dead body ; and the result is that its component parts gradually but surely lose all trace of

* Dr. Meadows' Address.

structural character, and are resolved into their ultimate chemical constituents: *construcion* is at an end; *destruction* is rampant, and no power suffices to avert the catastrophe."*

"But you will of course ask, If the doctrine of the absolute indestructibility of force be true, what becomes of the so-called vital force when a living thing dies? Unless this can be explained, you may argue, the fact that various physical forces continue to operate in or upon the now dead body, though in a different manner to what they did in the living body, is presumptive evidence in favour of the purely physical, and against the vital, theory of life. I admit the cogency of the argument, and I frankly avow that I am not able to meet the objection definitely. It seems to me, however, either that the vital force, assuming for the moment its existence, differs from the physical forces in this respect; or else I must claim for it that, though a distinct and separate force, it may nevertheless be in some way correlated with them when the conditions of its action no longer exist. The latter view does not seem to me at all to militate against its individuality; and if this concession satisfies the physicists then all I can say is they are welcome to it."†

"I often think, indeed, that the controversy is, after all, much more one of words than of ideas, for when a recent writer on the physical side describes "vital energy" as "a mode of motion, and yet declares that "it manifests itself in modes peculiar to itself, and different from any of the other modes of energy with which we are acquainted," and allows the use of the term vital force "to signify this special

* Dr. Meadows' Address.

† Ibid.

mode of manifestation," I do not see what more the vitalists can want,—although I submit that the idea of this vital force being only "a mode of motion" is but another illustration of the so-called "scientific use of the imagination."*

"While, then, it seems to me that the idea of a distinct and separate force governing the organic world, plant and animal alike, and called by the name "vital force," accords best with the actually observed phenomena of life, and may therefore be accepted as, if not true, at least highly probable; yet, on the other hand, even if "the physical basis of life," as it is called, could be actually proved, I should certainly dissent altogether from the view which has recently been put forward by a very distinguished physiologist, to the effect that, as a consequence of such proof, "a complete and widespread revolution in religious belief" must necessarily occur. The writer to whom I am referring expresses his conviction that such a doctrine would be "scarcely reconcilable with the idea that man is made in the image of God," and therefore he adds, "The idea of a God, of Divinity of every kind," must be abandoned, because, "in such a scheme neither a superintending Providence, nor a personal God, nor Christianity, could have place"; for, asks this writer, "how could I believe that I was, nevertheless, designed and created by the power and wisdom of God?"†

IX.

Professor Tyndall in his essay 'On the Scientific use of the Imagination' says "Life was potentially present in

* Dr. Meadows. *The Lancet* 1871, vol. ii. p. 497. † *Ibid.*

Matter when in the nebulous form, and was unfolded from it by the way of natural development. There are the strongest grounds for believing that during a certain period of its history the earth was not, nor was it fit to be, the theatre of life." He virtually lays aside the idea of a personal Creator, sending forth the fiat "Let life be" and creation followed. Sir William Thomson in his Presidential address at the British Association,* referring to the period when no life could exist, or when though fit, none was present said "We must not invoke an abnormal act of the creative power" in the presence of a "probable solution consistent with the ordinary course of nature." According to him, Life might have been produced from "countless seed-bearing meteoric stones moving about through space." "One such stone might lead to its becoming covered with vegetation."

Turning for a solution of this mighty problem to *positive Science*, we meet with the same difficulty, and the question, How Life first appeared yet remains to be answered. "The earliest known geological record of the existence of life on this earth is to be found in the Laurentian strata of rocks. These, which are the earliest of all the known rocks, belong to what is called the *Præ-Cambrian* Period; and in them, within the last few years, there has been found a small fossil the organic nature of which was at first questioned, but it is now, I believe, generally admitted that this little creature belonged to the class of Foraminifera, and it has been christened with the name *Eozoon Canadense*. This is undoubtedly the oldest known form of living creature on the earth. We may not, how-

* Held at Edinburgh in August 1871.

ever, affirm dogmatically that, because the geology of that period affords no evidence as yet of life other than that I have mentioned, therefore none existed; such a statement belongs to what I call speculative science, and he is a rash man who would speculate upon the condition of life on this earth at such a remote period

"Tracing life onwards, so far as geological records enable us to do, although there are at present a great many gaps in the series, yet I am not, I think, over-stating the case when I say, that from the *Eozoon* onwards there exists in the successive strata of rocks, evidence of a gradually ascending series of animals up to almost the highest vertebrates. Whether or not these are related to one another, and man to them all—whether or not the whole animal creation, from beginning to end, is to be regarded as one gigantic family, whose ancestral origin dates from the earliest geological period—is a problem which I certainly cannot pretend to solve. But even if it be so, and should it be demonstrable, as is so confidently predicted by some authorities, that man originally sprang from a shapeless mollusc, the thought need certainly not distress us over much, although it does not perhaps, at first sight, tend to raise our conception of self to be told that "man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world"; nor will our pride be encouraged by knowing that "this creature, if its whole structure, had been examined by a naturalist, would have been classed amongst the quadrupeds as surely as would the common and still more ancient progenitor of the Old and New World

monkeys, the quadrupeds and all the higher mammals are probably derived from an ancient marsupial animal, and this through a long line of diversified forms, either from some reptile-like or some amphibian-like creature, and this again from some fish-like animal.* Thus does the great circle of Nature, link all created beings into one universal family.

X.

Descartes demonstrated the presence of *innate* ideas in man, Dugald Stewart worked up, formalised and reduced them to number one. The *principle of causality* which makes us think and say that there is no effect without a cause, is admitted as the *innate idea par excellence*. It is the beginning of reason, and is universally present in the Human Mind after birth. It helps the individual to pry into Nature, and through Nature to Nature's God.

To eliminate the idea of God has been the aim of all philosophies past and present, for such a purpose the East took the lead in experimental psychology and developed the latent powers of the individual by a hard and difficult course of study, and practice. In England, Locke was its most popular exponent; but it remained for France to give it so complete and logical a development that other countries soon followed in the wake. Holbach and Cabanis and latterly Henry G. Atkinson have said the last word of their school. They reduce every thing to physics, and hold that there is nothing behind phenomena, and the phenomena is the thing-

* Introductory Address by Dr. Meadows. The Lancet, vol. ii.
1871, p. 497.

in-itself. Kant on the other hand, observes distinction between physics and metaphysics; the first treats of phenomena; the second treats of the thing-in-itself, the only Reality, but being also unknowable. He discards the idea of an immaterial power of perception in man to penetrate the phenomenal and reach the noumenal, but acknowledges a perception related to Forms and Categories and hence capable of being apprehended. Noumena being beyond human reach, our conceptions of time and space are mere 'mental forms' while propositions about God, the Soul, and Immortality, are incapable of proof or disproof, thus reducing all phenomena as phantasmagoria of the senses, and claiming identity in this particular, with what Vedantism authoritatively lays down.

XI.

We have thus been inadvertently led on to Pantheism and Anthropomorphism. It is not our aim to discard one and support the other, but put-forth the arguments for, and against, from which the reader has to draw his own conclusions. The Pantheistic aspect of the Deity has much to recommend in it; we are led to it by a philosophical contemplation of His agency in external Nature; for the more "we fix our attention upon the laws, which express the orderly sequence of its phenomena, and upon the 'forces' whose agency we recognise as their immediate cause," the more do we come to identify the Divine Being "as the *First principle* of the Universe, as an all comprehensive 'Law' to which all other laws are subordinate, as that most general Cause of which all the physical forces are but manifestations. This conception embodies a great truth

and a fundamental error. Its truth is the recognition of the universal and all controlling agency of the Deity, and of His presence in Creation rather than on the outside of it. Its error lies in the absence of any distinct recognition of that *conscious volitional* agency, which is the essential attribute of personality; for without this, the Universe is nothing else than a great self-acting machine, its Laws are but the expressions of 'surd' necessity, and all the higher tendencies and aspirations of the Human Soul are but a mockery, a delusion, and a snare," to the commonality of mankind, those indeed who form the backbone of society and who can fix their mind nowhere. The Anthropomorphic view arises "from the too exclusive contemplation of our own nature as the type of the Divine; and although in the highest form in which it may be held, it represents the Deity as a Being, in whom all the noblest attributes of Man's spiritual essence are expanded to infinity, yet it is practically limited and degraded by the impossibility of *fully* realising such an existence to our minds;" human failings and imperfections being attributed to the Divine, according to the standard of moral and intellectual development of the individual. Now such a view embodies a truth and an error like the Pantheistic. The Deity is here looked upon as a Person, with that Intelligent Volition, akin to what we exert ourselves on the world around us, and with those Moral attributes by which we seek to draw Him in relations of sympathy with all sentient creatures. And here, the defect of such a conception is glaringly manifested, as it asks us to believe that the Deity is restrained by the same considerations which are naturally present in us, and

leads us to think of Him as a "remote and retired mechanician inspecting from without the engine of creation to see how it performs."

"Now the truths which these views separately contain, are in perfect harmony with each other; and the very act of bringing them into combination, effects the elimination of the errors with which they were previously associated. For the idea of the universal and all-controlling agency of the Deity, and of His immediate presence throughout Creation, is not found to be in the least degree inconsistent with the idea of His personality, when that idea is detached from the limitations which cling to it in the minds of those, who have not expanded their anthropomorphic conception by the scientific contemplation of Nature. On the contrary, when we have once arrived at that conception of *Force* as an expression of *Will*, which we derive from our own experience of its production, the universal and constantly-sustaining agency of the Deity is recognized in every phenomenon of the external Universe; and we are thus led to feel that in the Material Creation itself, we have the same distinct evidence of His personal existence and ceaseless activity, as we have of the agency of intelligent minds in the creations of artistic Genius, or in the elaborate contrivances of Mechanical skill, or in those written records of Thought which arouse our own psychical nature into kindred activity."*

And now that Pantheism is attracting increased attention from the brightest intellects of the west, after sleeping

* Carpenter p. 556.

a sleep of death in this cradle-land of humanity where it first saw the light of day; and since the recognition of this *First Principle* call it *Prakriti, Purush, Para-brahma*, or Matter, Spirit, the Absolute, or the Unknowable, clashes not, with the cherished ideas of the most inveterate Free thinker, the hard Materialist, the staunch Atheist, the inexorable Physicist, or the followers of the so-called *isms* who stand on the legs of logic, and reason; it may justly be termed as the center round which the satellites of Religion revolve. Our Adepts have been proclaiming from their high pedestal this solemn truth for centuries, it has been repeated quite recently that the Deist's God exists nowhere. Yet, even yet, the world is slow to profit by such instruction; and so it must continue to the end of the chapter.

XII.

Reader! we have travelled so long together that a word at parting may not be amiss, and then we have done. An introduction is the last place for the discussion of so vast a subject as the present enquiry entails; the limited space at our disposal was one of the most effective bridles to curb our speech where we thought prolixity would have rendered the subject more intelligible; laboring under such restrictions with the pressure of time snatched from moments of an anxious professional work, that knows no respite, none feels it more than ourselves, as to the imperfect and hurried manner in which this portion of the work has been done: but it is hoped that the bringing together of such a varied epitome, however sketchy it may be, must have its uses; if it tends to stimulate a study of those preci-

ous records of thought which our progenitors left a legacy for us to inherit, far richer than the priceless Kohi-Noor, or the collective totality of the world's gold, and which now are monopolised by the cobwebs of the spider; and if it be so fortunate as to secure *one* ardent and earnest enquirer, patiently taking up the work and finding the lost key, our end and aim will be gained. In parting, we cannot but express our deep sense of indebtedness to Madame Blavatsky for a lucid exposition of the Aryan philosophies in the pages of the *Theosophist*,—to Pandit Kalibara Vedantabagisa whose version of Kapila's Sankhya expounded in his usual clear, lucid style had helped us materially in the compilation of the first few sections of the present notice. He is a profound Sanscrit scholar, and perfectly innocent of English, so that his conclusions need not excite any suspicion as to their borrowedness, or forced interpretation to make them fit in, with the modern views of the west,—to Mr. M. Mudaliar of the *Inquirer* whose journal has supplied us with many extracts besides much and varied information on the mighty problem of existence,—to Mr. D. K. Mavalankar of the *Theosophist* for kind encouragement and assistance, and to you reader, for your kind patience.

N. D.

वेदान्तसारः ।

परमहंसपरिव्राजकाचार्य-
श्रीसदानन्दयोगीन्द्रप्रणीतः ।

श्रीमृसिंहसरस्वतीकामा “सुबोधिनी” नाम्नीठीका-
संवितः ।

दण्डितश्रीकालौवरवेदान्तवागीशः
संशोधितः ।

श्रीहौरालालठोलप्रकाशितः ।

कलिकाताराजधान्यां

१२७ म० भवने मस्जिद् बाह्येष्टि वेदान्तयन्त्रे
श्रीमीषाम्बरविद्यारब्देन सुप्रितः ।

१२८८ साल ।

वेदान्तसारः ।

अखण्डं सच्चिदानन्दमवाञ्छनसगीचरम् ।

आत्मानमखिलाधारमाश्वेऽभीष्टसिद्धये ॥

क्षणानन्दं गुरुं नत्वा परमानन्दमद्वयम् ।

बच्ये वेटालसारस्य टीका नाम्ना सुवोधिनीम् ॥

इह खलु कश्मिराहुरुषे निवाभ्यमविध्यधीतसकलवेदाशीर्णा
चिन्मात्राचयतद्वृपाद्यानन्दविषयानादानिर्विच्छनीयभावकृपाज्ञानविलसितानन्-
भवातुठितकाच्यनिष्ठवर्त्त्वं तनित्यनैमित्तिकप्रायचित्तोपासनाकर्मभिः सम्यक्
प्रसंबोद्धाणाम् इष्टकाचूपांदिमङ्गुर्द्वितार्दर्शतत्त्वद्विनिमित्ताग्यानां भविमी-
द्वगतजन्मविन्दविरग्यगमीदित्तास्पर्यं तं जीवात् स्वात्मव्युत्थाप्तोराशा-
लरगतं क्षणभूरं तापव्याग्निसन्दद्वामानम् अनिश्चात्मन्यत्पथाताम् अति-
विवेकिनाम् अत एव ऐड्डिक्षक चन्द्रनादिविषयभोगेभ्यः आहुश्चिकहैरग्यगमी-
द्यन्तभोगेभ्य वालाशग्न इवातिनिर्विश्यमानसानां शमादिसाधनसम्बद्धानाम्
आपाततोऽवगतास्तित्तवेदार्थत्वादेहादाहुक्तारपर्यं लज्जपटार्थतदिनक्षणस्त्रप्र-
काशकृपमयग्नात्मनि ब्रह्मानन्दत्वे संशयापह्वानां तत्त्वज्ञात्वानाम् अत्यन्त-
येन मूलाज्ञाननिष्ठत्तिपरमानन्दाविशिष्टे प्रकरणमोरभमायः शमादिप्रचय-
गमानादिफलकशिष्टाचारपरिमाप्ते ददेवतानस्त्वारक्षणमह्वाचरणस्य चवश्य-
कर्त्तव्यां दर्शयन् ब्रह्मण्या अहुव्युत्थाप्तयं निष्पत्यन् परमाज्ञानं न य-

अर्थतोऽप्यहयानन्दानतीतैतभानतः ।
गुरुनाराध वेदान्तसारं वस्त्रे यथामति ॥ (१)

स्फुरते । अखण्डमित्यादिना । अभीष्टस्य निःश्वेषस्य सिद्धये प्राप्तपूर्वम्
आत्मानम् आश्रये एकत्वेन प्रतिपादे इत्यर्थः ।

नन्दविषयसाकृतः कथं प्रतिपत्तिरित्याशङ्काह । अखिलाधारमिति ।
अखिलस्य चराचरात्मकप्रस्तुत्य विषत्तौधितानत्वेन कारणत्वाकान्तं ब्रह्मै
प्रतिपदे न तु शुद्धमित्यर्थः ।

नन्देवं सति प्रतिपत्तिविषयत्वेन दृष्ट्यापत्तिमाशङ्काह । अवाङ्मनस-
गोचरमिति । वतो वाचो निर्वर्त्तनेऽप्राप्य मनसा सह इत्यादिसुर्भिरविषय-
त्वप्रतिपादनात् । प्रतिपत्तिविषयत्वं कारणत्वोपचक्षितब्रह्मविषयकत्वेनौपचा-
रिकमिति भावः ।

नन्देवमपि ब्रह्मयः कारणत्वे स्मृतिरुद्दितविषयत्वशङ्कासप्तहरस्ताह ।
उदिति । मागाभावोपचक्षितस्तद्यपम् । उदेव सौम्येदमय आसीदित्यादिशुतेः ।

नहु तथापि जड्डत्वापत्तिमाशङ्काह । उचिति । स्वप्रकाशचेतन्यस्तद्यप-
तिति यावत् ।

नहु तथाप्युपर्वार्थत्वात् किमित्यात्रयणीयमित्यत आह । आनन्दमिति ।
परमानन्दस्तद्यपत्तिवर्थः ।

नहु तथापि भक्षितेऽपि लशुने न यान्तो आधिरिति स्यायेन प्रपञ्च-
स्वाधितानतया अतिरिक्तप्रतीयमानत्वात् कथमदैतिधिरित्याशङ्कारं तद्यो-
द्गुर्विज्ञाह । अखण्डमिति । अजातीयविजातीयस्तगतमेदमूलमित्यर्थः ।

अत्र उचित्वानन्दमिति प्रयोजनम् । अखण्डमिति विषयः । शास्त्र-
विषययोः प्रतिपाद्यप्रतिपादकभावः सम्बन्धः । ततुकामोऽधिकारी । इत्यर्थ-
वन्धुवद्यमयोद्गतस्तद्यति ।

किञ्च यस्य ऐते परा भक्षिकर्त्ता ऐते तथा गुरु । तस्मैते कविता द्वारा
प्रकाशत्वे भावानः । इत्यादित्यां गुरुनमस्तारकापि शास्त्राङ्कत्वप्रति-

वेदान्तो नाम ? उपनिषत्प्रमाणं, तदुपकारीषि शारीरक-
सूत्रादीनि च । (२)

अस्य वेदान्तप्रकरणलाक्षदीयेरेवानुबन्धेसुदक्षासिद्धिं ते
पृथग्लोचनीयाः । (३)

पादग्रात्मसूक्ष्मारोऽपि पृथक्त्वेन कार्यं इति तद्विपूर्वकमभिधेयत्वं प्रति-
जानोते । अर्थत इति । अयिना डित्यादिवत् वंशाभावं अवस्थिताते । न
केवलं शब्दतः अर्थतः शब्दतचेति । अद्यातन्दरूपान् शुरु आराध्य-
वेदान्तसारं यथासति वस्त्रे इत्यत्वयः । अद्याच ते आनन्दाचेति अद्याच
नन्दाकान् ।

तत्र ऐतमाह । अतोतदैतमानत इति । अतोतं गतं हैतमानं यत्कामा-
दतोतहैतमानतः निरस्तसमस्तभेदज्ञानत्वादिवर्थः । तात्र शुरु आराध्य
कायदाङ्गमनोभिन्नसूक्ष्मारगोचरीक्षय वेदान्तसारं वेदान्तानासुपनिषद्वाक्य-
जातानां भव्ये यत् सारं चिह्नात्मरहस्यं यज्ञिन् श्राते पुनर्ज्ञातव्यं नायशिष्यते
तं वेदान्तसारं यथासति युक्तिक्रम्य वस्त्रे प्रतिपादियिष्ये इत्यर्थः । (१)

इदानीं सर्वस्मापि वस्तुविष्णारोहेश्यपूर्वकत्वात् प्रतिज्ञातं वेदान्तं नामतो
निर्दिशति । वेदान्त इति । उपनिषद् एव प्रमाणम् उपनिषत्प्रमाणम् उप-
निषदो यत्र प्रमाणमिति वा । तदुपकारीषि वेदान्तवाक्यरूपाहकाणि
शारीरकसूत्रादीनि च शरीरभेद शारीरं तत्र भवो जीवः शारीरकः स एवत्प्रते
यायातव्येन निष्पत्यते ये । तानि शारीरकसूत्राणि अथातो ब्रह्मज्ञानासा
इत्यादीनि । आदिशब्दो भाष्यादिसंपर्कार्थः । चशब्दो वेदान्तशब्दात्मकार्थः ।
यहा शारीरकसूत्राणि तद्यथार्थवादिवेदान्तार्थसंयहवाक्यानि । अथातो ब्रह्म-
ज्ञानासा इत्यादिशब्दादीनि । आदिशब्दे न भगवद्गीताद्यात्मशास्त्राणि
स्त्रान्ते तेषामपि उपनिषद्वाच्यत्वादिति भावः । (२)

गच्छ वद्यपि अवान्तरात्मव्यवस्थापद्येत् अधर्मित्यर्दिष्टं तद्यापि पर-

तत्रातुवन्यो नाम ? अधिकारिविषयसम्बन्धप्रयोजनानि । (४)

अधिकारी सु ? विधिवद्धीतवेदवेदाङ्गवेनापाततोऽधिगताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्यनिर्षिद्धवज्ञैः नपुरः सरं नित्यनैमित्तिकप्रायशित्तोपासनानुष्ठानेन निर्गतनिखिलकल्पमतया नितान्तनिर्मलस्त्रान्तः साधनचतुष्टयसम्भवः प्रमाता । (५)

मातुवन्धचतुष्टयस्यानिर्हपितत्वादत्म प्रेक्षावतां प्रवृत्तिर्न स्वार्दित्यत आह । अस्येति । वेदान्तस्यारखेत्यर्थः । (३)

नहु वेदान्तस्यारखेत्यापि किम् अतुवन्धचतुष्टयं वेनास्यापि तदत्ताचिद्विरित्याशङ्का मूलशास्त्रस्यातुवन्धचतुष्टयम् आविष्कारोति । तत्रेति । (४)

यथोदेशमधिकारिणं लक्षयति । अधिकारीत्यादिना । स्वाध्यायोऽध्येतत्य इति यत्तनाम्नेवर्णिकानामुपनीतानामध्ययनं नियमेन विधीयते अध्ययनविधिप्रयुक्तमेवाध्ययनं नाध्यापनविधिप्रयुक्तम् । तथाच । अपीतो वेदो वेदाङ्गानि च शिळाकल्पव्याकरणान्तदोऽस्योतिर्निरुक्ताख्यानि येन तेन आपाततोऽधिगताखिलवेदार्थः । अत सर्वेदार्थरहस्ये ज्ञाते सति उत्तरपन्थवैद्यर्थं परिच्छाराय आपातत इत्युक्तम् ।

नन्दनधीतवेदानामपि विदुरादीनां तत्पञ्चानोद्यपत्तिदर्शनात् अध्ययनं तत्प्रयुक्तकर्मानुष्ठानवैर्यं नायङ्गोत्तरमाह । जन्मान्तर इति । लक्ष्मानामुनिकाध्ययनाद्यभावेऽपि जन्मान्तरीयाध्ययनादिना चित्तपरिपाकता अर्जितु जन्मनि विनायध्ययनादिना ज्ञानोत्पत्तौ बाधकाभावात् नाध्ययनादिवैयर्थ्यमिति भावः ।

काम्येति । काम्यस्यापि कर्मणो धर्मसाधनत्वेऽपि यातायातसम्बादकत्वेन वन्धकत्वात् निधिद्वयत् तदज्ञेनपुरःसरमित्युक्तम् । तथाच नित्यादित्य

काम्यानि ? सर्गदीषसाधनानि ज्योतिषीमादीनि ।
 निषिद्धानि ? नरकाद्यनिष्टसाधनानि ब्रह्महननादीनि ।
 नित्यानि ? अकरणे प्रत्यवायसाधनानि सन्ध्यावन्दनादीनि ।
 नैमित्तिकानि ? मुक्तजन्माद्यनुबन्धोनि जातेष्यादीनि ।
 प्रायशित्तानि ? पापचयमात्रसाधनानि चान्द्रायणादीनि ।
 उपासनानि ? सगुणब्रह्मविषयकमानसव्यापाररूपाणि
 शाष्ठिल्लिंविद्यादीनि ।

एतेषां नित्यादीनां बुद्धिशङ्खः परं प्रयोजनम् उपासनानान्तु
 चित्तैकाग्रम् । “तमेतमामानं वेदानुबचनेन ब्राह्मणा विविदि-
 पून्ति यज्ञेनेत्यादिश्रुतेः, तपसा कल्पधं हन्ति इत्यादिसूतंश्च” ।

नित्यनैमित्तिकयोरुपासनानां अवान्तरफलं पितॄलोकस-
 त्वलोकप्राप्तिः । “कर्मणा पितॄलोको विद्यया देवलोक इत्यादि-
 श्रुतेः” ।

साधनानि ? नित्यानित्यवस्तुविवेकेहामुतफलभोगविराग-
 गमदमादिसम्पत्तिसुमुक्त्वानि ।

नित्यानित्यवस्तुविवेकस्तावत् ? ब्रह्मैव नित्यं वस्तु ततोऽन्य-
 दखिलमनित्यमिति विवेचनम् ।

कर्मातुषानेन निर्गतनिषिद्धिकलमधतया निःशेषनिरस्तापकलकलमधतेन ।
 अत निषिद्धिलपदं काम्यनिषिद्धिजनितस्तुकतदुष्कृतपरं तेन नितान्तनिर्ममस्तान्तः
 नितान्तमत्यन्तं निर्मलं ऊर्ज्जं स्वान्तमन्तःकरणं यस्य सः तथोऽप्तः यस्यमाण-
 साधनचतुष्यसमज्ञः प्रभाता अन्तःकरणप्रतिविम्बितचैतन्यमित्यर्थः । (५)

ऐहिकानां स्वकृचन्दनादिविषयभीगानां कर्मजन्यतया
अनित्यत्वत् आमुषिकाणामप्यस्तादिविषयभीगानामनित्य-
तया तेभ्यो नितरां विरतिः, इहासुव्र फलभीगविरागः ।

शमदमाद्यसु ? शमदमोपरतितितिक्षासमाधानशब्दः । (६)

शमस्तावत् ? अवणादिव्यतिरिक्तविषयेभ्यो मनसो
नियहः । (७)

दमः ? वाञ्छेन्द्रियाणां तद्वतिरिक्तविषयेभ्यो निवर्त्तनम् । (८)

निवर्त्तितानाम् एतेषां तद्वतिरिक्तविषयेभ्य उपरमणम्,
उपरतिः, अथवा विहितानां कर्मणां विधिना परिलागः । (९)

तदेव स्वर्वं व्याकरोति । वाञ्छेन्द्रियादिना । (१०)

तत्र शमं लक्ष्यति । शमस्तावदिति । यथा तीव्रायां बुभुक्षायां जातायां
भोजनादन्वयापारो मनसो न रोचते भोजने च विकृम्बं न सहते तथा
स्वकृचन्दनादिविषयेष्वत्यन्तमहर्चिः तत्प्रज्ञानसाधनेषु अवणमनादिषु अस्त्वात्-
मभिरुचिन्यैते वदा तदा पूर्ववासनाववात् अवणादिवाधनेभ्यः उड्डीय
स्वकृचन्दनादिविषयेषु गम्यमानं मनः येनातः करण्डतिविषयेष्व निष्टद्वाते
स इतिविशेषः शम इत्यर्थः । (११)

इदानीं दमस्य लक्षणमाह । दम इत्यादिः । ज्ञानसाधनश्रवणादिभ्यो
विकृम्येषु शब्दादिविषयेषु प्रवर्त्तनामानि ओवादोनि वाञ्छेन्द्रियाणि वेन
इतिविशेषे निवर्त्तने च दम इत्यर्थः । (१२)

इदानोहपरतेज्ज्ञायमाह । निवर्त्तितानामिति । निष्टद्वीतानामेतेषां
वाञ्छेन्द्रियाणां अवणादिवाधनश्रवतिरिक्तेषु शब्दादिविषयेषु यथा तानोन्द्रि-
याणि सर्वथा न गच्छन्ति तथा तेषां निष्टद्वीते येन इतिविशेषे क्रियते शोष-
रतिरिक्तर्थः ।

तितिक्षा ? श्रीतोष्णादिव्यसहिष्णुता । (१०)

निष्ठहीतस्य मनसः श्रवणादौ तदनुगुणविषये च समाधिः,
समाधानम् । (११)

गुरुवेदान्तवाक्येषु विज्ञासः, अहा ।

मुमुक्षुत्वं ? मोक्षिक्षा ।

एवम्भूतः प्रमाता अधिकारी । “शान्तो दान्त इत्यादिश्चुतेः ।
उक्तं च, प्रशान्तचित्ताय जितेन्द्रियाय प्रचीणदोषाय यथोक्त-
कारिणे । गुणान्वितायानुगताय सर्वदा प्रदेयमेतत् सकलं
मुमुक्षुवे इति” । (११)

उपरतेऽक्षणालरमाह । अथवेति । विहितानां नित्यादिकर्मणां
विधिवा चतुर्थान्तमस्त्रीकारकर्मणा परित्यागः नाहं कर्त्तेत्ववस्थानम् उपरति-
रित्यर्थः । (६)

तितिक्षाक्षणमाह । तितिक्षेति । शरीरधर्मस्य श्रीतोष्णादेः तज्जन्य-
चुष्टुःखादेच शरीरेण त्यक्तुमशक्यत्वात् स्वप्रकाशचिङ्गे खात्तनि च श्रीतो-
ष्णादेत्यलाभावादिति विवेकदीपेन मिथ्याभानस्य श्रीतोष्णादेव च यत् सङ्घनं
सा तितिक्षेत्वर्थः । (१०)

इदाभीं समाधानं लक्ष्यति । निष्ठहीतस्त्वेति । शब्दादिविषयेभ्यो
निष्ठहीतस्थानःकरणस्य अश्वादौ तदनुगुणम् तदुपकारकेषु असानित्यादि-
साधनविषयेषु समाधिनैरन्तर्योष्ट तच्छिन्नं समाधानमित्यर्थः । अश्वादवः
साधारणः । तज्जाच पूर्वोक्तस्यकवचविशेषणविशिष्टः प्रमाता अधिकारीत्यर्थः ।
अचिन्त्येषु चक्षुं प्रसाधयति । शान्त इति । (११)

विषयः ? जीवस्त्वैकं शुद्धचैतन्यं प्रमेयं, तत्रैव वेदान्तानां तात्पर्यात् । (१२)

सम्बन्धः ? तदैक्यप्रमेयस्य तत्प्रतिपादकोपनिषद्प्रभाणस्य च बोध्यबोधकभावलक्षणः । (१३)

प्रयोजनन्तु ? तदैक्यप्रमेयगताज्ञाननिष्ठत्तिः, तत्प्रहृपानन्दावासिस्थ । “तरति श्रोकमात्मवित् इत्यादिशुतेः, ब्रह्म वेद ब्रह्मैव भवति इत्यादिशुतेष्व” । (१४)

यथोहेगं विषयं निष्ठपयति । विषय इति । अश्विद्यारोपितसर्वज्ञत्व-
किञ्चित्त्वादिविक्षेपं परित्यागेनाविशिष्टं शुद्धं चैतन्यं चेयस्त्वरूपमेव
सर्वेषां वेदान्तवाक्यानां विषय इत्यर्थः । (१५)

क्रमणाम् सम्बन्धं लक्षयति । सम्बन्धस्तिर्ति ।

बोध्यबोधकभाव इति । बोध्यस्य ब्रह्मात्मैक्यस्त्वरूपस्य बोधकस्य वेदान्त-
शास्त्रस्य च बोध्यबोधकभाव एव सम्बन्ध इत्यर्थः । (१६)

अश्विष्टं प्रयोजनमाह । प्रयोजनस्त्विर्ति । ब्रह्मात्मैक्यस्त्वरूपस्य चिन्ताव-
गताज्ञानतत्कार्यं सकलप्रश्ननिष्ठत्तिः । पुनर्हतपत्त्यभावावृपस्त्वरूपस्य च-
नन्दप्राप्तिः फलसिर्वर्थः ।

नहु क्वोकेऽप्राप्तस्य क्रियासाध्यस्य स्वर्गोदेः पुरुषार्थत्वेन फलत्वं हृष्टम् अत्र
तु निष्प्राप्तसाम्बन्धपस्य क्रियासाध्यत्वाभावेन पुरुषार्थत्वाभावात् कर्त्तं फल-
त्वमिति चेत्त्र अप्राप्तस्ये पुरुषार्थत्वनियमाभावात् । यथा क्वोके कर्त्तव्यत्
विष्टुतकरणमये सत्प्रयुक्तयोक्तानिष्ठद्वामामस्याप्नोपदेशोक्तरकालं स्वकरण-
गतचामोक्तरप्राप्ते रपि पुरुषार्थत्वात् फलत्वं हृष्टम् एवमत्रापि निष्प्राप्तसा-
त्तमः अज्ञानमोहान्वकाराहृतत्वेन विष्टुतस्त्वरूपस्य शुद्धतिवाक्यचक्रपणा-

अथमधिकारी जननमरणादिसंसारानलसन्तप्ती दीपशिरा
जलराशिमिवोपहारपाणिः श्रीतिवं ब्रह्मनिष्ठं गुरुमुपस्थित्य
तमनुसरति । “तदिज्ञानाथं स गुरुमेवाभिगच्छेत् समित-
पाणिः श्रीतिवं ब्रह्मनिष्ठमिल्यादिशुते:” । (१५)

स गुरुः परमकृपया अध्यारोपापवादन्यायेनेनमुपदिशति ।
“तस्मै स विदानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय

नन्नरभ् अज्ञानमोहाभ्यकारनिष्टत्तौ सत्यां स्त्रयं प्रकाशमानचिह्नपूर्ण चिह्नस्यै-
यात्मः फलत्वसुपचयेते इति भावः ।

उक्ते चर्ये श्रुतिं प्रमाणयति । तरतीति । (१४) ।

अधुना शास्त्रनिष्ठिताधिकारी॒दिन॑र॒ष्टप्यानन्नरं शास्त्रारभं प्रस्तौति ।
अथगा लक्ष्मितस्याधिकारिणः कर्त्तव्यं दर्शयति । अथमधिकारीति । उक्त-
चक्षणलक्ष्मिनो वृद्धिसच्चिद्वितोऽधिकारी गुरुमुपसरतीत्यर्थः ।

नन्न संसारासकृचित्तस्य विषयबोलुप्यात्तिरहितस्य गुरुपर्षणमयुक्त-
मित्याशङ्काह । संसारानन्नसन्नप्त इति ।

सन्नामे चेतुमाह । जननेति । आदिशब्देन व्याध्यादयो गद्यान्ते ।

सन्नप्रस्त्रैव एष्टपर्वाण्यमित्यत्र दण्डान्तमाह । दीपशिरा इति । यथाऽ-
दग्धमत्तको दाहनिष्ठितिकामो भट्टिति गोतकं जनराशिमद्वसरति तथा
संसारापत्तवसन्दह्मानभ्यङ्गितिकामः स्त्र॒ष्टप्यजिज्ञासुः संसारनिवर्त्तकं
श्रीतिवं ब्रह्मनिष्ठं करतत्त्वामलकृपत् स्त्र॒प्रकाशात्मस्त्र॒ष्टप्यसमर्पकं गुरुं समीपं
गत्वा व्यहुसरति मनोवाक्कायवर्भमिः सेवत इत्यर्थः ।

अचिन् अर्थे श्रुतिसुदाहरति । समित्याण्यरित्यादिः । (१५)

अथ गुरुमुपसरताह । स परमकृपयेति । कृपाव्यतिरेकेण साधनान्वराभा-
वादित्यर्थः ।

येनाक्षरं पुष्पं वेद सत्यं प्रीवाच सं तस्मै ब्रह्मविद्याम् इत्या-
दिश्यते ॥ १६ ॥

असर्पभूते रज्जौ सर्परोपवत् वल्लन्यवस्वारोपः, अधा-
रोपः ॥ १७ ॥

वसु ? सच्चिदानन्दमहयं ब्रह्म ॥ १८ ॥

अज्ञानादिसकलजड़ममृहः, अवसु ॥ १९ ॥

न च स एष ब्रह्मस्त्रहपश्चागोचरत्वे नोपदेष्टु मशक्यत्वात् जग्यत्पटिशती-
त्वत् आह । अध्यारोपेति । अस्य एष ब्रह्मस्त्रहपश्च विधिसुखेनोपदेष्टु मशक्य-
त्वेऽपि नेह नामाच्छि किञ्चनेत्वादिश्युतिस्त्रहय अविद्यारोपितमिद्यानाना-
पदार्थमिद्येष्टुखेन उपशक्त्वमस्य एष चैतन्यमेव पुनः सत्यं ज्ञानमनन्तं ब्रह्म-
त्वादिश्युतिस्त्रहय ब्रह्मण्या विधिसुखेनायु पदिशतीति भावः ।

तत्र श्रुतिमाह । तत्रै स इत्यादिः ॥ २० ॥

अस्तित्वें बोकिवडानमाह । असर्पभूत इति । आवहारिकपस्तु-
त्वेनामिमते रज्जौ अवसुभूतस्यारोपो नाम रज्जवच्छिद्वैतस्याविद्या सर्प-
ज्ञानामासाकारेण परिच्छममाना सपौकारेण विशर्तते च विशर्तः । रज्जव-
च्छिद्वैतस्यनिडाविद्योपादानत्वेन नायं सर्पः किञ्चु रज्जु इति विशेषदर्शनो-
क्तरकाळीनापिडानरज्जु साशात्कारेण रज्जब्रह्मनिहृत्तो सर्पभान्तिनिवर्तते
इत्यर्थः ॥ २१ ॥

उक्तमर्थं दार्ढैन्तिके योजयति । वस्त्रिति । काव्यवाचपायो यात्रैव
वसु गद्वार्थः ॥ २२ ॥

तत्रापस्तु ब्रह्ममाह । अज्ञानादीति । अज्ञानतत्त्वाद्योपादेष्टिव्या-
त्वदस्यात्मवदवस्थविद्यारित्वदामेष्टिव्यित्वादिहेतुभिरस्तुत्वमित्वर्थः ॥ २३ ॥

अचानक्तु ? सदसद्भ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानवि-
रोधि भावरूपं यत् किञ्चिदिति वदन्ति । “अहमन्त्र इत्याद्यगु-
भवात्, देवात्मशक्तिं स्त्रियैर्निर्गूढामित्यादिशुतेष्व” । (२०)

एतदेव विस्तरेण प्रतिपादितमज्ञानसङ्कल्पं तात्पदाह । अज्ञाननित्यति ।

किञ्चिदितमज्ञानं सद्गुणसङ्कल्पं वा, नाद्यः शशविषाणुष्टुप्यत्वेन हृष्टवात्,
नापि हितीव असतः वारणत्वात्पृथिव्यादित्वेन उपर्याप्ते न वा
निरुद्यित्वं न शक्यते इत्याह । अनिर्वचनीयमिति ।

नन्दज्ञानस्थानिर्वचनीयत्वेन सर्वथा ज्ञात्वमशक्यत्वात् तदभावप्रसङ्गमा-
ग्नाह । त्रिगुणात्मकनिति । अज्ञानेकामित्यादिशुतिभिः ब्रह्मरजसात्मो-
गुणात्मकत्वप्रतिपादनादित्वर्थः ।

नन्देवमज्ञानस्थानस्थ चुतिप्रविलङ्घण्डोमादिष्ठमेष्व विसर्वत्य लक्ष्य-
द्वावभावत्वेन वंशवानानिदित्तिरित्याग्नाह । ज्ञानविरोधीति । एतादश-
ब्दप्रत्यक्षात्मकात्मवाचात्मारेष्व विवर्तते इत्यर्थः । तदुक्तं भगवता, दैवी स्त्री च
शुष्मयो चतु वाचा दुरव्यया । कामेव ये प्रपट्यन्ते मायामेतां तरन्ति
ते इति ।

ज्ञानाभाव एवाज्ञानमिति ताकिंकमतं निराकरोति । भावरूपमिति ।

त्रिगुणात्मकभावरूपत्वेऽपि इदमित्यमेवेति पिण्डीकत्वं प्रदर्शयित्वं च
शक्यते इत्याह । वर्त्त्विञ्चिदिति । किमप्यचटित्वटनापटीय इत्यर्थः ।

अनिर्वचनीयानादिभावरूपाज्ञानसङ्कल्पाते अनुभवमेवोदाहृत्य दर्शयति ।
अहमिति । अहृत्वेऽपि सामहं वा ज्ञानामील्यपटोऽप्यभास एव प्रवाण-
मित्यर्थः ।

तस्मै शेषप्रस्त्रवात्मत्वेन चृतिसुदाहरति । देवात्मयज्ञमिति । (१०)

इदमज्ञानं समर्गिष्यभिप्रायेणैकमनेकमिति च व्यव-
क्षियते । (२१)

तथाहि यथा हृष्टाणां समष्ट्यभिप्रायेण वनमित्येकत्वव्यप-
देशः, यथा वा जलानां समष्ट्यभिप्रायेण जलाशय इति, तथा
नानालेन प्रतिभासमानजीवगताज्ञानानां समष्ट्यभिप्रायेण
तदेकत्वव्यपदेशः । “अजामेकामित्यादिशुतेः” । (२२)

इयं समर्गिष्यत्कृष्टोपाधितया विशुद्धसत्त्वप्रधाना, एतदुप-
हितं चैतन्यं सर्वं ज्ञात्वसर्वं खरत्वसर्वनियन्तृत्वादिगुणं सदसद-
व्यक्तमन्तर्यामि जगत् कारणमीश्वर इति च व्यपदिश्यते । (२३)

अज्ञानं विभक्तते । इदमज्ञानमिति । वस्तुतोऽज्ञानस्यैकत्वेऽपि समद्ग्र-
भिप्रायेणैकमिति अथहियते व्यष्टुभिप्रायेणैकमित्यर्थः । (२४)

एतदेव प्रपञ्चयितुं प्रतिज्ञानीते । तथाहि यथेति । यथा हृष्टाणां
हृष्टाणां सहदायविवक्षया वनमित्येकत्वव्यपदेशः यथा वा बृहनद्यादिज्ञानानां
सहदायविवक्षया जीवगताज्ञानानां सहदायविवक्षया अज्ञानमित्येकत्वव्यप-
देशः ।

अथिज्ञयेण शुतिं प्रभाणयति । अज्ञामिति । (२५)

नानाजीवगतनिकृदान्तःकरणव्यष्टुपाध्ययेक्षया समद्गुप्तपाधेरस्य वैल-
क्षयं दर्शयति । इयं समर्गिरिति । विगतरागादिदोषसकलकार्यं प्रपञ्चकारण-
मूलस्थानज्ञानस्य समर्गिष्यतोऽपाधित्वेन विशुद्धसत्त्वप्रायान्यमिति भावः ।

एतद्वसद्गुप्तपाधिङ्गारेणेश्वरचैतन्यं हृष्टयति । एतदुपरित्तमिति । एतत्व-
सद्गुप्तज्ञानोपकृतिं चैतन्यं सर्वस्य चराचरात्मकप्रपञ्चस्य साचित्वेन सर्वत्र
दृढ़त्वं चत्ति । तथा सर्वेभां जीवानाभीशिष्टत्वेन कल्पातुरुपफलदाहत्वेन देश्वर-

सकलाज्ञानावभासकत्वादस्य सर्वज्ञत्वम् । “यः सर्वज्ञः
सर्वविदितिशुते:” । (२४)

अस्मीं समष्टिरुद्धिलकारणत्वात् कारणशरीरम्, आनन्द-
प्रभुरत्वात् कीषवदाच्छादकत्वाज्ञानन्दमयकोषः, सर्वोपरमत्वात्
सुषुप्तिः, अत एव स्थूलसूक्ष्मप्रपञ्चलयस्यानभिति चोच्यते । (२५)

इत्युच्यते । तथा सर्वेषां जीवानां प्रेरकत्वे न नियन्ते त्युच्यते । तथा सर्वेषां
जीवानामलहृदये स्थिता दुर्बिनियासकात्वे नालयौमीत्युच्यते । प्रसाचा-
गोचरत्वात् अथज्ञमित्युच्यते । सर्वस्य चराचरात्मकप्रपञ्चस्य विदक्षीधिष्ठान-
त्वे न जगत्कारणमिति अपदिष्ट्यते इत्यर्थः । (२६)

उक्तोऽथे युक्तिमाह । सकलाज्ञानेति ।

तत्र प्रसाचमाह । यः सर्वज्ञ इति । (२४)

इदानीं तस्यैवेवरस्य सच्चदायोपाधिरेष कारणशरीरत्वमानन्दमयकोषत्वं
सुषुप्तवस्यावैशिष्टप्रज्ञ वभते इत्याह । अथेयमिति ।

कारणशरीरत्वे हेतुमाह । अस्तित्वेति ।

आनन्दमयत्वे हेतुमाह । आनन्दप्रभुरत्वादिति । कारणत्वावस्थायां
प्रकृतिपृष्ठमात्रव्यविरक्षयस्य स्थूलसूक्ष्मप्रपञ्चैवाभावादानन्दवाहृत्यमिति ।

कोषत्वे युक्तिमाह । आकाशादकर्मवादिति । शरीराच्छादकर्मवत् आका-
शादकत्वादज्ञानस्य कोष इति अथवारः ।

ननु तथापि कारणत्वोपाधिरक्षानस्य सुषुप्तिः त्रुत इत्यत आह ।
सर्वैपरमत्वादिति । सर्वस्य स्थूलसूक्ष्मोपाधौः कारणोपाधौ खीनत्वात् सुषुप्ति-
त्वमित्यर्थः ।

ननु स्थूलसूक्ष्मप्रपञ्चवस्थानस्य कथं सुषुप्तिविक्षायक्षम् संज्ञामेदो न
गस्तुमेद इत्याह । अत एवेति । यतः कारणात् सुषुप्तिम् अत एव पञ्चीकर-

यथा वनस्य व्यष्टिभिप्रायेण हृषा इत्यनेकत्वव्यपदेशः, यथा वा जलाशयस्य व्यष्टिभिप्रायेण जलानीति, तथा ज्ञानस्य व्यष्टिभिप्रायेण तदनेकत्वव्यपदेशः । “इन्द्रो मायाभिः पुरुरूप ईशते इत्यादिश्चुते:” । (२६)

अत समस्तव्यस्तव्यापिलेन समष्टिव्यष्टिव्यपदेशः । (२७)

इयं व्यष्टिर्निर्जलेष्टापाधितया मलिनसत्त्वप्रधाना एतदुप-हितचेतन्यमत्यज्ञत्वानीखरत्वादिगुणकं प्राप्न इत्युच्यते । (२८)

भूतकार्यस्य उपपञ्चक जायदवस्थाविशिष्टसापञ्चोक्तभूतकार्यस्य उच्चासाप्रपञ्चस्य लक्ष्यस्यानमित्यपि अवश्यिते इत्यर्थः । (२९)

समष्टिरूपाज्ञानं सप्रपञ्चं निरुप्येदानी व्यष्टिरूपमज्ञानं निरुपयितुं डट्टान्तौ तावहृष्यति । यथा वनस्येति । यथा वक्तुहृक्षसुहदायस्य वनरूपत्वेनेकत्वव्यवहारेऽपि प्रत्येकदक्षविवक्षया चूतादयो वहयो हृषाक्षिणीति वक्तुत्वव्यवहारः । यथा वा वापीकूपतङ्गागादिसु सहदायविवक्षया जडाशय इत्येकत्वव्यवहारेऽपि प्रत्येकं वायादिविवक्षया बङ्गनि जडानि तिष्ठनीति अवहारः । तथा सरवपञ्चकारणसाज्ञानस्य सहदायहृषेष्टव्येऽपि अवहारादिकारणीपूर्वानां जीवगताज्ञानानां प्रत्येकविवक्षया बङ्गत्वव्यवहार इत्यर्थः ।

अभिज्ञदेवं त्रुतिं प्रभाष्यति । इन्द्र इति । (२६)

नहु तथाप्येकस्यैवाज्ञानस्य तदविष्कद्यचेतन्यस्य वा अविष्टसमष्टिता कुत इत्यत आह । अत समक्षेति । भेदविवक्षया अविष्टं चूहुटादिशत्, अभेदविवक्षया समष्टित्वं चृत्यएहवदित्यर्थः । (२७)

तथा महापञ्चकाज्ञीनसमष्टिभूतविशुद्धवस्त्रप्रधानाया मूरुग्रहते । तथा आत् दैवनिधनपञ्चवकाज्ञीनव्यदुर्यापिभूतजीवप्रकृतेमेदं दर्शयति । इवं

एकाज्ञानावभासकत्वादस्य प्राज्ञत्वम्, अस्मद्गोपाधितया-
नतिप्रकाशकत्वम् । (२६)

अस्यापीयमहङ्कारादिकारणत्वात् कारणशरीरम्, आनन्द-
प्रभुरत्वात् कोषवदाच्छादकत्वाच्च आनन्दमयकोषः, सर्वोप-
रमत्वात् सुषुप्तिः, अत एव खूलसूक्ष्मशरीरलयस्यानमिति
चीच्यते । (३०)

अर्थात् । इयं जीवता सुषुप्तवस्यापमाहङ्कारादिक्षेपसंख्याराददृष्टा
निकटोपाधित्वेन महिनसत्त्वप्रधानेत्वर्थः ।

अनेनोपाधिता प्राज्ञत्वेत्वं लक्षयति । एतदुपरित्तमिति । (२८)

अत्रोपपत्तिमाह । एकेति । ईश्वरगतमूलाज्ञानस्य औषगताहङ्कारादि-
क्षेपसंख्यारक्षणानस्य च यस्तु इकत्वेन तदवभासकेशरजीवत्वेत्वयोरप्य-
कर्त्तव्यमित्यर्थः ।

सौषुप्तजीवत्वस्य प्राज्ञत्वं साधयति । अस्य प्राज्ञत्वमिति । संख्यार-
क्षणस्मद्गोपाधितया । तदादतत्वेनातिप्रकाशकत्वाभावात् प्राज्ञत्वमस्तुत्वर्थः । (२९)

यथा जगत्कारणेश्वरोपाम्भः कारणशरीरत्वमानन्दप्रभुरत्वेन चानन्द-
मयत्वं कोषददान्तेन कोषत्वं तथैतत् सर्वं तारत्वेन प्राज्ञत्वेऽप्यति-
दिशति । अहङ्कारादीति । प्रबृद्धकाले हिरण्यगर्भादिप्रपञ्चोत्पादकेश्वरगत-
मूरुप्रकृतिवत् सुषुप्तिकाले अहङ्कारादिशरीरोत्पादकसंख्यारमात्राविशिष्टजीव-
गताज्ञानस्यापि कारणशरीरत्वम् इन्द्रियतदिव्ययामाने अवहङ्काराभावादानन्द-
वाल्लत्यादानन्दमयत्वम् अच्छादकत्वात् कोषत्वस्तु तुल्यमिति भावः ।

० न ह सूरक्ष्यशरीरतदिव्यस्यानस्य वर्णं सुषुप्तिशब्दवाच्यत्वमित्याशङ्का पूर्व-
वत् संज्ञामेदो न वस्तुमेद इति वक्तुं तत्र युक्तिमाह । सर्वोपरमत्वादिति ।
पञ्चीकरणस्यूपशरीरस्य अवहङ्कारिकस्यापञ्चीकरणस्तद्वशरीरे प्रातिभासिके प्रविष-
त्तापितत्वात् तस्यापि प्रातिभासिकस्य ज्ञाप्रप्रपञ्चस्य स्वकारणेऽग्राने जीवत्वात्

तदानीमेतावीश्वरप्राज्ञौ चैतन्यप्रदीप्ताभिरतिसूक्ष्माभिर-
ज्ञानहृत्तिभिरानन्दमनुभवतः । “आनन्दभुक् चेतोमुखः प्राज्ञ
इति श्रुतेः, सुखमहमस्वासं न किञ्चिद्वेदिष्मित्युल्लितस्य परा-
मश्रीपयत्तेष” । (३१)

अनयोर्यैषिसमस्तीर्वनवृक्षयोरिव जलाश्रयेजलयोरिव
चामेदः । (३२)

सर्वैपरतिरित्यर्थः । तथा चोक्तं जये फेनस्य तद्गम्भीरदशाद्याः स्युस्तरकृते ।
तस्यापि विलवे नीरे तिष्ठन्ते यथा पुरा । आवहारिकदेहस्य जयः स्थान-
प्रातिभासिके । तद्ये चक्षिदानन्दाः पर्यवस्थन्ति साक्षण्णीति” । (१०)

गतु प्रत्यक्षाणे सुप्रसिद्धिकाणे चान्तःकरणतदृक्यभावेनानन्दपाद्यकामावा-
दानन्दप्राचुर्यसङ्घावे प्रमाणाभावमाशङ्क्य परिहरति । तदानीमिति । यथा
स्त्राचत्वेनान्तःकरणस्य उत्तिरङ्गीक्रियते यथा चैतन्यप्रदीप्ताज्ञानस्यापि सूक्ष्मा
दृक्तयः स्त्रीक्रियते तथा चेष्टतः स्त्रीकोयाज्ञानहृत्तिभिः स्त्रानन्दप्राङ्गुल्यम् अतु-
भवति । जीवोऽपि संखारमात्राविद्याज्ञानहृत्तिभिः स्त्रानन्दवाङ्गुल्यं तार-
तम्येन अनुभवति इति भावः ।

अबैवोपषट्यक्त्वेन श्रुतिमवतारयति । आनन्दभुगिति ।

उत्तरकावीनसुखपरामश्रीपयपत्तिरिपि पूर्वांतुभूतसुखवाङ्गुल्यातुभवसङ्गावे
प्रमाणचिक्षाह । सुखमहिति । सुखमहमस्ताप्यस्मित्यानन्दप्रामर्थः । न
किञ्चिद्वेदिष्मित्याज्ञानपरामर्थः । तथाच सुप्रसिद्धशायां प्रत्यक्षाणे च प्राज्ञे-
ज्ञानप्राज्ञानहृत्तिभिरानन्दमनुभवत एवेत्यर्थः । (११)

इदानीमीश्वरगतमूलाज्ञानस्य जीवगतसंखारमात्राविद्याज्ञानस्य च
सप्तप्रदृष्टिप्रायेष भेदभानेऽपि वस्तुतो भेदो नास्तीत्वेतत् सदानन्दमाह ।
जीवोरिति । (१२)

एतदुपहितयोरीश्वरप्राज्ञयोरपि वनवृक्षावच्छिन्नाकाशयोरिव जलाशयजलगतप्रतिविम्बाकाशयोरिव चाभेदः । “एष सर्वेश्वर एष सर्वं ज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययै हि भूतानामित्यादिश्चुतेः” । (३३)

वनवृक्षतदवच्छिन्नाकाशयोर्जलजलाशयतङ्गतप्रतिविम्बाकाशयोर्वा आधारभूतानुपहिताकाशवदनयोरज्ञानतदुपहितचैतन्ययोराधारभूतं यदनुपहितं चैतन्यं तत् तुरीयमित्युच्यते । “शान्तं शिवमदैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः इत्यादिश्चुतेः” । (३४) ।

उक्तोपाधिदयहारेष्वरप्राज्ञयोरप्यभेदं इटान्तसुखेन दर्शयति । एतदुपहितयोरिति ।

ईवरस्य वनावच्छिन्नाकाशवत् प्राज्ञस्य वृक्षावच्छिन्नाकाशवत् तङ्गतप्रतिविम्बाकाशवद्भुतं कारणोपाध्यवच्छिन्नेष्वरस्य कार्योपाध्यवच्छिन्नप्राज्ञस्य च वस्तुतोऽभेदं एवेत्यर्थः ।

तत्र प्रमाणमाह । एष इति । तथा चोक्तमाचार्यैः, कार्योपाधिरवं जीवः कारणोपाधिरीब्बरः । कार्यं कारणतां हित्वा पूर्णबोधोऽवशिष्यते इति । (३५)

उपाधिदयावच्छिन्नो प्राज्ञेष्वरौ सप्रपञ्चं निरूप्य इटानीम् अनवच्छिन्नं द्वरीयं चैतन्यं तत् लक्षयति । वनवृक्षेत्यादि । यथा स्युलुक्त्वोपाध्यवच्छिन्नाकाशपैत्रया च भहाकाशस्य तदुभयाधारतया अनवच्छिन्नत्वाच्च द्वरीयत्वं, तथा कार्यकारणोपाधितदवच्छिन्नचैतन्यदयापैत्रया तदाधारभूतं यदनवच्छिन्नं सर्वव्यापि चैतन्यं विगुडं द्वरीयसुच्यते इत्यर्थः । अस्य चैतन्यस्य द्वरीयत्वं वृक्षमाणविश्वाद्यपैत्रया इटव्यम् ।

अचिन्नयै त्रुतिं संवादयति । शान्तमिति । (३६)

इदमेव तुरीयं शुद्धचैतन्यम् अज्ञानादितदुपहितचैतन्याभ्यां तपायः पिण्डवद्विवित्तं सन्महावाक्यस्य वाच्यं विविक्तं सप्तश्लभित्युच्यते । (३५)

अस्याज्ञानस्यावरणविक्षेपनामकं शक्तिदयमस्ति । (३६)

आवरणशक्तिस्तावत् ? अल्पोऽपि मेघोऽनेकयोजनायत्मादित्यमण्डलमवलोकयित्वनयनपथपिधायकतया यथाच्चादयतीव तथाऽज्ञानं परिच्छन्नमप्यात्मानमपरिच्छन्नमसंसादिष्मवलोकयित्वद्विपिधायकतयाच्चादयतीव तादृशं साम-

एतदैव विशुद्धचैतन्यं तदेष पूर्वोक्तचैतन्यदयेन सह ऐक्यविवर्जायां महावाक्यस्य वाच्यत्वं सम्भवे भेदविवर्जायाम्बुद्ध्यत्वं लक्ष्यत्वं न सम्भवे इत्याह । इदमेवेति । वाच्याभ्यां चैतन्याभ्यां चैतन्ये न रूपेण एकत्वेऽपि अवच्छिन्नानवच्छिन्नत्वेन रूपेण वाच्यत्वबच्छिन्नत्वे सम्भवते इति भावः । (३५)

इदानीं स्वप्रकाशचिद्रूपस्थात्मनः कथं कुर्वितप्रकाशस्यं कथं वा अस्त्वोऽसीनस्थात्मनः आकाशप्रिपञ्चजनकत्वम् इत्येतन्महाविरोधपरिहारायाज्ञानस्य शक्तिदयं निरुपयति । अस्याज्ञानस्येति ।

ते एव नामतो निर्दिशति आवरणविक्षेपनामकमिति । आवरणशक्तिज्ञावत् सच्छिदानन्दस्त्रूपमाहयोतीत्यावरणशक्तिः । विक्षेपशक्तिस्तावत् ब्रह्मादिस्वावरात्मं जगत् लक्ष्यदृढ़त्वाभृप्यात्मकं विक्षिप्ति रुचतीति विक्षेपशक्तिः इति शक्तिदयमज्ञानस्येत्यर्थः । (३६)

न अवपरिच्छन्नस्य स्वप्रकाशचिद्रूपाखण्डपरिपूर्णस्त्रूपस्थात्मनः परिच्छिन्नेनानित्येन जडत्वोरुपेणात्यापकेनाज्ञानशक्तिविशेषेण वाच्यसावरणशक्तिश्च वस्तुतोऽज्ञानस्यात्माच्छादकत्वाभावेऽपि प्रसादविभात्माच्छादकत्वेनाज्ञानस्य आच्छादकत्वस्त्रूपचाराद्युच्यते इत्याह । आवरणशक्तिस्तावदिति ।

र्थम् । तदुक्तं “घनच्छब्दादिष्वनच्छब्दमके यथा निष्प्रभम्भव्यते चातिसूढः । तथा बद्वद भाति यो सूढ़दृष्टेः स नित्योपलभिस्त्रूपोऽहमात्मा” । (१७)

अनयाहृतस्यात्मनः कर्णत्वभीकृत्वसुखित्वदुर्खित्वादिसंसारसम्भावनापि भवति, यथा स्वाज्ञानेनाहृतायां रज्ज्वां सर्पलसम्भावना । (१८)

विक्षेपशक्तिस्तु ? यथा रज्ज्वज्ञानं स्वाहृतरज्जौ स्वशक्त्या सर्पादिकसुज्ञावयति, एवमज्ञानमपि स्वाहृतात्मनि स्वशक्त्या आकाशादिप्रपञ्चसुज्ञावयति तादृशं सामर्थ्यम् । तदुक्तं “विक्षेपशक्तिलिङ्गादिब्रह्माण्डान्तं जगत् सृजेदिति” । (१९)

यथा अस्मोऽपि भेदोऽनेकयोजनविस्तीर्षम् आदित्यमण्डलमवलोकयित्रपुरुष-द्वादिमात्राच्छादकत्वेन आच्छादयति तथा अज्ञानं परिच्छन्नमध्यपरिच्छन्नमात्मानम् असंवारिनमवलोक्य इवुद्दिग्धियक्त्वेनाच्छादयतीत्युपचाराद्वचते इत्यर्थः ।

अस्तित्वयै द्वादशस्त्रिमाह । तदुक्तमित्यादि । एयमावरणशक्तिरात्मने भेदविद्विजनकत्वेन संसारस्तुतिरिति भावः । (२०)

अत्यात्मृष्यं द्वादशनमाह । यथा आज्ञानेतेति । (२१)

यदुक्तमसङ्गोदावीनज्ञानेनः कथं उगत्कारणत्वमिति तस्मिराकर्त्तव्येष्वशक्तिरहपमाह । विक्षेपशक्तिस्त्रिवाति । यथा रक्ष्मुविषयकमज्ञानं वर्णेत्यादयति तथात्मविषयकमज्ञानमपि आश्चिन्त्ये आत्मनि विक्षेपशक्तिप्रभावेष्वाकाशादिप्रपञ्चहत्यादयतीत्यर्थः ।

अस्तित्वयै घनात्मनरसम्भावं दर्शयति । तदुक्तमिति । (२२)

शक्तिहयवद्भानोपहितं चैतन्यं स्वप्रधानतया निमित्तं,
स्त्रीपाधिप्रधानतया उपादानस्त्र भवति, यथा लूता तमुकार्यं

नहु किमात्मा चराचरात्मकप्रपञ्चस्य निमित्तकारणम् उपादानकारणं
वा । नादः, दण्डादित्य स्त्रकार्यव्यापित्यं न स्थात् आत्मनः तत् स्फुटा तदे-
वानुप्राविशदिति शुच्या स्त्रकार्यव्यापित्यवश्यात् । नायि हितीयः, अचेतनस्य
जड़स्य प्रपञ्चस्य चैतन्योपादानकल्पसम्भवात् । उपादानते च कार्यकारणयो-
रभेदेन प्रपञ्चस्यापि चैतन्यरूपत्वप्रबङ्गात् अनित्यत्वं न स्थादित्याशङ्का जड़-
प्रपञ्चं प्रस्तावनस्त्रैतन्यप्रधान्येन निमित्तत्वं षष्ठानप्राधान्येनोपादानस्य
सम्भवतीत्याह । शक्तिदयेति । यथा अयस्कानसंविधाने जड़मपि खोइं
चेटते तथा चैतन्यसंविधाने जड़मज्जानं चेटते इत्यज्ञानविकारं मति चैतन्यस्य
निमित्तत्वं जड़काशादिकार्यं प्रति मायायाः साक्षातुपादानत्वेन मायादिन
ऐश्वर्यापि परम्परया उपचारादुपादानत्वं न विस्थिते इत्यर्थः । यदुक्तं
चैतन्यस्य निमित्तकारणत्वे कार्यतुपभेदो न स्थादिति, तत्र, कारणस्य कार्य-
तुपभेदनियमस्य उपादानकारणविश्वायत्वाभावात्, तत् स्फुटेत्यादित्युपादानकारणपरत्वात् । यद्युक्तम्, आत्मन उपादान-
कारणत्वे प्रपञ्चस्यावित्यत्वं न स्थादिति, तदपि न, तत्त्वं परिशाशविश्वायत्वे न
विवर्त्तविश्वयत्वाभावात् प्रपञ्चस्य ब्रह्मविवर्त्तत्वात् । विवर्त्तत्वस्य अस्त्ररूपा-
परित्यागेन स्वप्नानरप्रदर्शकत्वं यथा रज्जुवल्लिक्ष्मीचैतन्यनिष्ठाज्ञानस्य रज्जु-
स्त्राहपापरित्यागेन अस्त्रपानरप्रदर्शकत्वं तथेवरचैतन्यनिष्ठाज्ञानस्त्रेरपि
चैतन्यस्त्रहपापरित्यागेन आकाशादिस्त्रहपानराकारेण प्रदर्शकत्वम् । एतावता
आकाशादिप्रपञ्चस्यापि नियात्म । न चेतमज्ञानस्त्रेव मियात्मे तदुपयुक्त-
वस्त्रमोक्षयोरपि मियात्मवप्यस्त्र इति वाच्यम्, इष्टापत्तेः । तदुक्तं भागवते,
वद्वो उक्तं इति आस्त्रा गुणतो से न वस्तुतः । गुणस्य मायामूलत्वात् न से
नोक्तो न वस्त्रनिति । अवस्थतिविश्वरेण ।

प्रति स्वप्रधानतया निमित्तं, स्वशरीरप्रधानतयोपादानच्च
भवति । (४०)

तमःप्रधानविक्षेपशक्तिमद्भानोपहितचैतन्यादाकाशः आका-
शाद्वायुर्वायोरमिरम्बेरापः अदभ्यः पृथिवी चोत्पद्यते ।
“तस्माद्वा एतस्मादात्मन आकाशः समूत्त इत्यादिश्चुते:” । (४१)

एकस्मैदात्मने निमित्तकारणत्वे उपादानकारणत्वे च इटानमाह ।
यथा जूतेति । यथा लूता जन्तुः स्त्रोत्याद्भानं कार्यं प्रति स्वचैतन्यप्रधान-
तया निमित्तं, चैतन्यसच्चिधानव्यतिरेकेण जड़स्थ देहस्थ स्वग्रहेहवस् तन्तुजनक-
त्वासम्भवात् । स्वशरीरप्रधानामेक्षया उपादानच्च भवति, अशरीरस्य बाच्चात्
तन्तुजनकत्वासम्भवात्, शरीरस्य बाच्चात् तन्मूलप्रादानत्वेन तदवच्छिन्नचैतन्य-
स्थाप्युपादानत्वस्पृष्ट्यारात्, एवमीश्वरस्यापि स्वचैतन्यप्रधानतया निमित्तत्वं
स्त्रोपाधिप्रधानतयोपादानत्वं भवतीत्यर्थः । (४०)

इटानीं विज्ञेपशक्तिकार्यमाह । तम इति । आकाशादेहजड़त्वात् तमो-
गुणप्रधानविक्षेपशक्तियुक्ताभ्यानावच्छिन्नचैतन्यस्थैव आकाशादिप्रपञ्चजनकत्वं
मिति भावः ।

अचिन्त्येऽनुतिं प्रमाणयति । तस्मादेत्यादि । एतेनाथौदै बाह्य-
नैवायिकपक्षो निरस्तौ, यक्षेरज्ञानस्य शक्तिस्त्वरतन्त्रत्वात्, स्वतन्त्रस्य तस्य
केषवस्थ जड़स्थाद्भानस्य जगत्कारणादुपर्यन्तेः, ईक्षतेनौयन्दृ, रचनादुपर्यन्तेच
नाहमानमित्यादिन्यायनिरस्त्वाऽऽ, परमाणुयोरक्षुक्षदोषयाद्वासानपायात्,
अभिश्चनिमित्तोपादानप्रतिपादकन्वतिष्ठतिन्द्रियविरोधाद्भूति । यतो वा इसानि
भूतानि ज्ञात्वने येन ज्ञातानि जोर्ज्ञि, सदेव सौम्येदमय आसीत, एतस्मा-
क्षायते प्राणः, क्षम्भं सर्वस्य प्रभशो भक्षः सर्वं प्रवर्तते । वीजं सा सर्वभूता-
नामित्यादिन्वतिष्ठतिभिरुद्वरस्थैव जगत्कारणत्वप्रतिपादनात् । (४१)

तेषु जात्याधिक्यदश्मनात् तमःप्राधान्यं तत्कारणस्य ।
तदानीं सत्त्वरजस्तमांसि कारणगुणप्रक्रमेण तत्प्राकाशा-
दिष्टपद्यन्ते । (४२)

इमान्येव सूक्ष्मभूतानि तत्प्राकाशपञ्चीकृतानि चोचन्ते ।
एतेभ्यः सूक्ष्मशरीराणि सूक्ष्मभूतानि चोत्पद्यन्ते ।
सूक्ष्मशरीराणि ? सप्तदशादयवानि लिङ्गशरीराणि । (४३)
अवयवास्तु ? ज्ञानेन्द्रियपञ्चकं बुद्धिमनसी कर्मेन्द्रियपञ्चकं
वायुपञ्चकच्छेति ।

तत्प्राकाशादिप्रपञ्चोत्पादकान्तर्मैत्रेयादप्येदकाञ्चने कुतस्तमःप्राधान्यमित्या-
गच्छाह । तेजित्यादि । कारणगुणा हि कार्यगुणानारभले इति त्यावा-
दिति भावः ।

नहु लितुतात्त्वादप्यावश्यकर्थं तमोगुणमात्रप्राधान्येन तत्प्राकाशादि-
कान्तर्मैत्यागच्छाह । तदानीमिति । तत्प्राकाशसुत्पत्तिरेखायां सत्त्वादयस्त्रोऽपि
गुणात्मारतम्येन कारणगुणप्रक्रमन्वायेन तत्प्राकाशादिष्टु पञ्चभूतेष्ट्रोत्तरा-
धिक्येन आवले इत्यादिः । (४४)

इमान्येव सूक्ष्मशरीरादिकारणभूतान्तर्मैत्यपञ्चीकृतानि सूक्ष्मदृष्टपञ्चभूत-
तत्प्राकाशीत्युच्चन्ते इत्याह । इमान्येवेति ।

पञ्चप्राणमनोबुद्धिदेशेन्द्रियसमन्वितम् । अपञ्चीकृतभूतोत्पञ्चाङ्गं भोग-
साधनम् । इति वचनादयपञ्चीकृतभूतेभ्यः अपञ्चीकृतसूक्ष्मशरीराणि पञ्ची-
कृतस्त्रूपभूतेभ्यः सूक्ष्मशरीराणि चोत्पद्यन्ते इत्याह । एतेभ्य इति । (४५)
सूक्ष्मशरीरस्त्रूपभूतानवयवानाह । अवयवास्तवति ।

शानेन्द्रियाणि ? श्रीवत्वक्चन्द्रजिह्वाप्राणाख्यानि ।
एतान्याकाशादीनां सात्त्विकांशेभ्यो व्यस्तेभ्यः पृथक्-
क्रमेणोत्पद्यन्ते । (४४)

बुद्धिर्नाम ? निषयात्मिकान्तःकरणहृत्तिः । (४५)

मनो नाम ? सङ्कल्पविकल्पात्मिकान्तःकरणहृत्तिः । (४६)

अनयोरेव चित्ताहङ्कारयोरन्तर्भावः । अनुसन्धानात्मिका-
न्तःकरणहृत्तिः, चित्तम् । अभिमानात्मिकान्तःकरणहृत्तिः,
अहङ्कारः । (४७)

एते पुनराकाशादिगतसात्त्विकांशेभ्यो मिलितेभ्य उत्त-
पद्यते । एतेषां प्रकाशात्मकत्वात् सात्त्विकांशकार्यत्वम् । (४८)

सात्त्विकांशादाकाशात् ओत्सुत्यद्यते, सात्त्विकांशाहोऽस्मिन्द्वियं,
सात्त्विकांशात् तेजस्वचन्द्रः, सात्त्विकांशात् जडात् जिह्वा, सात्त्विकांशायाः
पृथिव्या प्राणेन्द्रियस्त्रेति क्रमेणोत्पद्यन्ते इत्याह । एतानीतिः । (४४)

बुद्धेलक्षणमाह । बुद्धिरिति । ब्रह्मैषाहसिति निषयात्मिकैवान्तःकरण-
हृत्तिरेव बुद्धिः । (४५)

मनसो ब्रह्मैषमाह । मन इति । चहं चिह्नूपो देहो चेति संशया-
त्मिकान्तःकरणहृत्तिरेव मन इत्यर्थः । (४६)

आरण्यात्मकात्मित्यस्य गशोलजाहङ्कारस्य च बुद्धिमनसोरन्तर्भाव इत्याह ।
अनयोरिति । यद्यप्यन्तःकरणत्वेन चतुष्पांसेकात्मं तथायेकस्यैव पुरमस्य
पाचकः पाठक इत्यादिहृत्तिभेदात् भेदयत् एकस्थानःकरणस्य निषयसंशय-
आरण्याहङ्कारविषयभेदैर्दुर्ज्ञादिभेद इत्यर्थः । (४७)

बुद्ध्यादीनासुत्पत्तिप्रकारं दर्शयति । एते पुनरिति ।

एतेषां चतुष्पां सात्त्विकांशेभ्यो भूतेभ्यः उत्तमो निमित्तमाह । एतेषा-
चित्तिः । बुद्ध्यादीनां प्रकाशात्मकत्वात् सात्त्विकांशभूतकार्यत्वमित्यर्थः । (४८)

इयं बुद्धिर्जानेन्द्रियैः सहिता सती विज्ञानमयकीषो
भवति । (४८)

अयं कर्णेत्वभीकृत्वाभिमानित्वेन इच्छलीकपरस्तीकगामी
व्यवहारिकी जीव इत्युच्चते । (५०)

मनसु कर्मन्दिर्यैः सहितं सन्ननोमयकीषो भवति । (५१)
कर्मन्दिर्याणि ? वाक्पाणिपादपायूपस्थानि । एतानि
पुनराकाशादीनां रजोऽशेष्यो व्यस्तेभ्यः पृथक् क्रमेणोत्-
पद्यन्ते । (५२)

बुद्धिविज्ञानमयकोषत्वं दर्शयति । इयमिति । बुद्धेः सच्चकार्यवात्
ज्ञानेन्द्रियसाराहत्येन प्रकाशाधिक्यात् विज्ञानमयत्वम्, आच्चादकत्वात् कोषत्व-
मित्यर्थः । (४९)

विशुद्धबुद्धिप्रतिविस्तितचिदात्मनो जीवत्वं दर्शयति । अयमिति । तप्त्वाय-
पिरुद्गत् बुद्ध्यारोपितं चेतत्वं वस्तुतोऽकर्णं अभोक्तुं नित्यानन्दमपरि-
च्छन्नमन्त्रियमणि कर्णेत्वभीकृत्वस्त्रित्वदःखितपरिच्छन्नत्वक्रियावच्चाद्यमि-
मानेन स्वर्गोदितोकालरगामित्वं व्यवहारिकजीवत्वम् उभते इत्यर्थः । (५०)

मनोमयकोषं निरुपयति । मनस्त्विति । सच्चगुणप्रधानं मनः रजो-
गुणाशेष्यो जातेऽगादिकमेन्द्रियैरेव सहितं सत् मनोमयकोषो भवतीत्यर्थः ।
अत्र तु मनसः सत्त्वोपहितरजोविकारेच्छारूपत्वात् सङ्कृत्यविकल्पात्मकत्वेन
बुद्ध्येत्यया आच्चाधिक्यात् मनोमयत्वम्, आत्माच्चादकत्वात् कोषत्वमिति
भावः । (५१)

कर्मन्दिर्याश्चुहिति । कर्मन्दिर्याणीति । एतेषामुत्तमौ साधनाप्रज्ञाया-
माह । एतानौति । भूतानां त्रिगुणत्वेऽपि रजोगुणबहुशेष्यो भूतेभ्यो वागा-
दीनि पृथक् पृथक् क्रमेण उत्पद्यन्ते । रजोगुणप्रधानादाकाशात् वाशुमद्यते,

वायवः ? प्राणापानव्यानोदानसमानः ।
 प्राणी नाम ? प्राग्गमनवान् नासाग्रस्थानवर्ती ।
 अपानी नाम ? अवाग्गमनवान् पावादिस्थानवर्ती ।
 व्यानी नाम ? विष्वग्गमनवानखिलशरीरवर्ती ।
 उदानः ? कण्ठस्थानीयः जर्खंगमनवानुत्क्रमणवायुः ।
 समानः ? शरीरमध्यगताश्चितपीतावादिसमीकरणकरः ।
 समीकरणन्तु ? परिपाककरणं—रसरुधिरशुक्पुरीषादि-
 करणम् । (५१)

रजोगुणप्रधानाद् वायोः पाषीन्द्रियं, रजोगुणप्रधानादग्नेः पाहेन्द्रियं,
 रजोगुणप्रधानात् जलात् पात्विन्द्रियं, रजोगुणप्रधानायाः पूथिव्याः उपस्थे-
 न्द्रियम् उत्पदाते इत्यर्थः । (५२)

वायूत्तुहिति । वायव इति ।
 यथोहेण प्राणस्य ब्रह्मणमाह । प्राण इति । जर्खंगमनशीलो नासाप-
 स्थायी वायुः प्राण इत्यर्थः ।
 अपानस्य ब्रह्मणमाह । अपान इति । अधोगमनशीलः पावादिस्थायी
 वायुरपान इत्यर्थः ।

ध्वानस्य ब्रह्मणमाह । ध्वान इति । सर्वनाड़ीगमनशीलोऽस्त्रिवशरीर-
 स्थायी वायुष्वान इत्यर्थः ।

उदानस्य ब्रह्मणमाह । उदान इति । जर्खंस्त्रुक्रमणशीलः कण्ठस्थायी
 वायुरुदान इत्यर्थः ।

समानस्य ब्रह्मणमाह । समान इति । शरीरमध्यगतान्नरसादिनेता
 वायुः समान इत्यर्थः । प्राणादीनां वायुत्वेन रुपेण एकत्वेऽपि क्रियाभेदेन
 भेद इत्यर्थः । (५३)

केचित् तु नागकूर्मज्ञकरदेवदत्तधनञ्जयाख्याः पञ्चान्ये
वायवः सन्तीत्याहुः ।

तत्र नागः ? उहिरणकरः ।

कूर्मः ? निमीलनादिकरः ।

ज्ञकरः ? ज्ञधाकरः ।

देवदत्तः ? जृम्भणकरः ।

धनञ्जयः ? पोषणकरः ।

एतेषां प्राणादिष्वत्तर्भावात् प्राणादयः पञ्चैवेति केचित् ।

इदं प्राणादिष्वकम् आकाशादिगतरजोऽशेष्यो मिलि-
तेभ्य उत्पद्यते । (५४)

इदं प्राणादिष्वकं कर्मन्दियसहितं सत् प्राणमयकोषी
भवति ।

कपिष्वमतातुषारिष्यः क्रियाभेदेनान्येऽपि पञ्च वायवः सन्तीति वदन्ती-
त्याहुः । केचित्स्तिति ।

तात्त्वेष नामानि निर्दिशति । नाग इत्यादि । तथा चोक्तम्, उड्डारे नाग
आख्यातः शूर्पसूक्ष्मोषने एवतः । लकरस्य कुति चेयो देवदत्तो विजृम्भणे ।
न जड्याति स्वतञ्जायि सर्वव्यापी धनञ्जयः इति ।

वेदान्तिनस्य नागादीनां प्राणादिष्वत्तर्भावं वदन्तीत्याहुः । एतेषामिति ।
प्राणादिष्वयूनास्त्वतौ कारणामेज्ञायामाह । इदमिति । अपञ्चौलतपञ्च-
मञ्चाभूतेभ्यो रजःप्रधानेभ्यः प्राणादयो जायन्ते इत्यर्थः । (५४)

एतेषां प्राणादीनां प्राणप्राचुर्यात् प्राणमयत्वम्, आकाशादिगतरजात् कोष-
त्वम् भवतीत्याहुः । इदमिति ।

अस्य क्रियामकत्वेन रजोऽशकार्यत्वम् ।
 एतंषु कोषेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः ।
 मनोमय इच्छाशक्तिमान् करणरूपः ।
 प्राणमयः क्रियाशक्तिमान् कार्यरूपः ।
 योग्यत्वादेवमेतेषां विभाग इति वर्णयन्ति ।
 एतत् कोषवत्यं मिलितं सत् सूक्ष्मशरीरमित्यच्यते । (५५)
 अत्राप्यखिलसूक्ष्मशरीरम् एकबुद्धिविषयतया वनवज्जला-
 शयवदा समष्टिः, अनेकबुद्धिविषयतया वृक्षवज्जलवदा व्यष्टिश
 भवति । (५६)

प्राणादीनां रजाप्रधानभूतकार्यत्वे निसितमाह । अस्तेति । प्राणा-
 दीनां क्रियामकत्वात् रजोऽशकार्यत्वमित्यर्थः ।

एतेषु पञ्चेषु कोषेषु मध्ये विज्ञानमयमनोमयप्राणमयकोषाणां क्रमेषु
 त्रानेष्वाक्रियाशक्तिमेतेन कर्तृकरणक्रियाहृष्टपत्वं दर्शयति । एतेभिति ।

तत्र हेतुमाह । योग्यत्वादिति । इदमेव कोषवत्यं सूक्ष्मशरीरमिति
 अवश्यते इत्यर्थः । (५५)

अस्य समष्टित्वे हेतुमाह । अत्रापौति । एकबुद्धीति, चराचरप्राप्ति-
 मात्रस्य यावत्यनन्तानि सूक्ष्मशरीराणि तेषां सर्वेषां सूक्ष्मशरीराणां स्वात-
 मना हितप्रयगभास्त्रेन स्त्रीयैकबुद्धिप्रा विषयीकृतत्वात् समष्टिरित्यर्थः ।

तत्र उटान्तमाह । वनवदित्यादि ।

अस्तैव सूक्ष्मशरीरस्य व्यष्टित्वं दर्शयति । अनेकेत्यादि । अनेकेषां
 जीवानां प्रत्येकं स्वात्मविकृष्टशरीरस्य स्वात्मबुद्धिविषयत्वे नामेत्युभिर्विषयतया
 व्यष्टित्वमित्यर्थः ।

तत्र उटान्तमाह । वनवदित्यादि । (५६)

एतत् समच्छुपहितं चैतन्यं स्त्रावाता, हिरण्यगर्भः, प्राण
इति चीच्छते, सर्वानुस्थूतत्वात् ज्ञानेच्छाक्रियाशक्तिमदपश्ची-
क्षतपश्चमहाभूताभिमानिलाच । (५७)

अस्यैषा समष्टिः स्थूलप्रपञ्चापेक्षया स्त्रावात् स्त्रम्भयरीं
विज्ञानमयादिकोषव्ययं, जायदासनामयत्वात् स्थप्तः, अत एव
स्थूलप्रपञ्चलयस्यानमिति चीच्छते ।

उक्तसमच्छुपच्छिद्धचेतन्यस्य स्त्रावात्मेत्यादिसंबंधां प्रदर्शयति । एतदित्यादि
तत्र ऐतुमाह । सर्वेति । सर्वप्राणिभिरुभारेषु अनुस्थूतत्वादिद्यमान-
त्वादिवर्थः ।

हेतुन्तरमाह । ज्ञानेच्छेत्यादि । ज्ञानेच्छाक्रियाशक्तिमत्कोषव्ययोपाध्य-
वच्छिद्धत्वादित्वर्थः । (५७)

विज्ञानमयादिकोषव्ययस्य स्त्रम्भयरीतां दर्शयति । अस्येत्यादि । अस्य
स्त्रावात्मनो हिरण्यगर्भाख्यस्य विज्ञानमयादिकोषव्ययं स्त्रावरीरम्, अस्य
स्थूलप्रपञ्चापेक्षया स्त्रम्भत्वादित्वर्थः ।

अस्यैव विज्ञानमयादिकोषव्ययस्य स्तप्त्वे युक्तिमाह । जायदित्यादि ।
विराङ् मेणात्मुत्तम्भूतस्थूलप्रपञ्चविज्ञवक्षासनामयत्वात् स्तप्त्वमस्तुत्वर्थः । यतः
स्तप्त्वं स्त्रम्भत्वं अत एव स्थूलप्रपञ्चव्ययस्यानमित्युच्चते इत्वर्थः ।

विज्ञानमयादिसमष्टुपाध्यवच्छिद्धचेतन्यस्य हिरण्यगर्भत्वं प्रतिपाद्य
इदानीं तद्ब्रह्मपञ्चक्षितचेतन्यस्य तैजसत्वं निष्ठपयति । एतदित्यादि ।

तत्र ऐतुमाह । तैजोमयेत्यादि ।

तैजससापि स्त्रम्भयरीरत्वमिति दर्शयति । अस्यापीति ।

स्त्रम्भयरीरत्वे ऐतुमाह । स्थूलेति ।

अस्याः स्तप्त्वे ऐतुमाह । जायदित्यादि । विश्वचेतन्येनात्मुत्त-
म्भूतयरीरविज्ञवक्षासनामयत्वात् स्तप्त्वमित्वर्थः ।

एतदुच्च्युपहितं चैतन्यं तैजसो भवति, तेजोमयान्तः-
करणीपहितत्वात् ।

अस्यापीयं व्यष्टिः स्थूलशरीरापेत्तया सूक्ष्मत्वात् सूक्ष्मशरीरं,
विज्ञानमयादिकोषत्रयं, जाग्रद्वासनामयत्वात् स्त्रः, अत एव
स्थूलशरीरत्वस्थानमिति चोचते ।

एतौ सूक्ष्मतैजसौ तदानीं सूक्ष्माभिर्मनोहत्तिभिः सूक्ष्म-
विषयानुभवतः । “प्रविविक्तभुक् तैजस इत्यादिश्चुते:” । (५८)

अत्रापि समष्टिव्यष्ट्योस्तुपहितसूक्ष्मतैजसयोश्च वनवृक्ष-
वत्तदवच्छिन्नाकाशवत्त्वं जलाशयजलवत्तदुगतप्रतिविम्बाकाश-
वत्त्वाभेदः । (५९)

अस्यैव सूक्ष्मशरीरस्य स्थूलशरीरत्वस्थानत्वे युक्तिमाह अत एवेति ।

यथा पूर्वं प्राज्ञेश्वरावज्ञानदत्तिभिः सुषुप्तप्रवस्थायामानन्दमहमवतः तथा
प्रिहरण्यगर्भतैजसायपि स्त्रायस्थायां मनोहत्तिभिः वासनामयानु शब्दादि-
विषयानुभवत इति दर्शयति । एताविलादि ।

अस्तित्वे श्रुतिस्तुदाहरति । प्रविविक्तेत्यादि । (५८)

इहापि विज्ञानमयादिकोषत्रयस्य समष्टिरूपस्य तदवच्छिन्नत्वात्तत्त्व-
अटिरूपविज्ञानमयादिकोषत्रयस्य तदवच्छिन्नतैजसचैतन्यस्य च वनवृक्षादितदव-
च्छिन्नाकाशादिवदान्तस्तुत्त्वाभेदं दर्शयति । अत्रापीत्यादि । समष्टिव्यष्ट्यो-
पाधेवनवृक्षत्वं जलाशयजलवत्त्वाभेदः उपाधिद्वयायच्छिन्नचैतन्योः सूक्ष्मतैज-
स्योरपि वनवृक्षायच्छिन्नाकाशवत्त्वं जलाशयजलवत्त्वगतप्रतिविम्बाकाशवत्त्वाभेदः
इत्यर्थः । (५९)

एवं सूक्ष्मशरीरोत्पत्तिः । (६०)

स्थूलभूतानि तु ? पञ्चीकृतानि । (६१)

पञ्चीकरणन्तु ? आकाशादिपञ्चस्वेकैकं द्विधा समं विभज्य,
तेषु दशसु भागेषु मध्ये प्रायमिकान् पञ्च भागान् प्रत्येकं
चतुर्वर्षा समं विजज्य, तेषां चतुर्णां भागानां स्वस्वद्वितीयार्द्ध-
भागं परित्यज्य, भागान्तरेषु संयोजनम् । तदुक्तं, द्विधा
विधाय स्वेकैकं चतुर्वर्षा प्रथमं पुनः । स्वस्वेतरद्वितीयांश्चैर्योजनात्
पञ्च पञ्च ते इति । (६२)

सूक्ष्मशरीरोत्पत्तिप्रकारस्तुपर्यन्तंहरति । एवमित्यादि । (६०)

अथेदानीं स्थूलशरीरोत्पत्तिं निरुपयितुपक्रमते । स्थूलेत्यादि । हृषदः
पूर्वं जाहैस्यं द्योतयति । पञ्चीकृतानीति । अपञ्चीकृतस्थूलभूतामेत्या
स्थूलभूतानि पञ्चीकृतानीत्यर्थः । (६१)

पञ्चीकरणमेव प्रतिपादयित्वा प्रतिजानीते । पञ्चीकरणन्त्वति ।

पञ्चीकरणप्रकारमेवाह । आकाशादिपञ्चस्वित्यादि । चयमर्थः, चट्टि-
काले सकलप्राणवदपशादीचरप्रेरणया आकाशयायुतेऽपेक्षान्यविद्यासहाय-
भूतात् परमात्मनः सकाशादत्मकमजातानि तान्यपञ्चीकृतानि स्थूलानि
व्यवहारावस्थानीति कात्पा तदीयस्तौत्यामेत्यायां व्यवहृत्प्राच्यज्ञातधम्मां-
धम्मांमेत्यैव तात्प्रवेव भूतानि पञ्चीकृतानि भवन्ति । तानि च प्रत्येकं द्वैविध्य-
मापद्यन्ते तेज्जाकाशादित्वा दशसु भागेषु प्रायमिकान् पञ्च भागान् प्रत्येकं
चतुर्वर्षा समं विभज्य स्तार्द्धपरित्यागेन चतुर्णां प्रत्येकं भागान्तरेषु सञ्ज्ञेशेन
पञ्चीकृतानि स्थूलानि भवन्तीति ।

असिन्धर्थं उद्भवमतिभाव । तदुक्तमित्यादि । (६२)

अस्याप्रामाण्यं नाशङ्कनीयं, विवृत्करणशुतेः पञ्चोकरण-
स्याप्युपलक्षणार्थत्वात् ।

पञ्चानां पञ्चात्मकत्वे समानेऽपि तेषु च “वैशिष्ठ्यात् तु
तद्वादस्तद्वाद इति न्यायेन” आकाशादिव्यपदेशः सन्भ-
वति ।

तदानीमाकाशे शब्दोऽभिव्यज्यते, वायौ शब्दस्यर्थौ, अग्नौ
शब्दस्यरूपाणि, अप्सा शब्दस्यरूपरसाः, एथिव्यां शब्दस्यरूप-
रसगन्धाश्च । (६३)

एतेभ्यः पञ्चीकृतेभ्यो भूतेभ्यो भूभूवः सर्वमहर्जनस्तपः सत्य-
मित्येतत्त्वामकानामुपर्युपरि विद्यमानानाम् अतलवितल-

पञ्चोकरणस्य विवृत्करणप्रतिपादकमुत्यन्तविरोधमाशङ्का परिहरति ।
अस्येत्यादि । भूतव्यस्तदिश्वतौ द्विदिपर्यूच्यर्थमत्वामुतमपि भूतदयमान्त्य
भूतपञ्चकाभिप्रायेण भूतव्यस्तदिप्रतिपादनादविरोध इत्यर्थः ।

आकाशादिपञ्चभूतेषु चतुर्वर्णं विभक्तानामन्येषां पञ्चभूतानां प्रत्येकात्-
प्रवेशेन पञ्चीकृतानामाकाशादीनां पञ्चात्मकत्वाविशेषादाकाशादिव्यपदेशो न
स्थादिव्याशङ्का परिहरति । पञ्चानामित्यादि । आकाशादीनां पञ्चानां
पञ्चात्मकत्वे समानेऽपि तेषु पञ्चभूतेषु तद्विशेषात्महत्प्रवेशात् तत्त्वामभिर्वहारः
सम्भवतीत्यर्थः ।

यदा पञ्चीकृतान्याकाशादीनि तदानीं शूलत्वेन स्वस्त्रकार्यैत्यादनसमर्थ-
त्वादाकाशेऽवश्वरूपेण स्थितः शब्दोऽभिव्यज्यते व्यक्तो भवतीत्यर्थः । (६४)

उक्तेभ्यो भूतेभ्य चतुर्वर्षभूतेषु तद्विशेषात्महत्प्रवेशात् दर्शयति । एतेभ्य इति ।
एतेभ्यो भूतेभ्यः सम्भवत्तद्विशेषाणां चतुर्विधशरीराणां च तद्वोत्तमपानादी-
नाम्बोत्तमत्तिभवतीत्यर्थः ।

सुतलरसातलतलातलमहातलपातलनामकानामधोऽधो विद्या-
मानानां लोकानां, ब्रह्माण्डस्य, तदन्तर्गतचतुर्विधस्यूलशरीरा-
णामन्तपानादीनाच्चेत्पञ्चिर्भवति ।

चतुर्विधस्यूलशरीराणि ? जरायुजाभुजस्वेदजोऽङ्गिजा-
खानि ।

जरायुजानि ? जरायुभ्यो जातानि मनुष्यपञ्चादीनि ।

अण्डजानि ? अण्डेभ्यो जातानि पञ्चपञ्चगादीनि ।

स्वेदजानि ? स्वेदेभ्यो जातानि यूकमशकादीनि ।

उङ्गिजानि ? भूमिसुङ्गिद्य जातानि लताहृच्छादीनि । (६४)

अत्रापि चतुर्विधस्यूलशरीरम् एकानेकबुद्धिविषयतया वन-
वज्जलाशयवदा समष्टिः, हृच्छवज्जलवदा समष्टिरपि भवति ।

एतत् समस्युपहितं चैतन्यं वैश्वानरो विराङ्गिति चोच्यते,
सर्वनरभिमानित्वात्, विविधं राजमानत्वाच् । (६५)

चतुर्विधशरीराण्युहिष्टति । चतुर्विधेत्यादि ।

तानि च यथोहेऽयं विष्टोति । जरायुजाभीत्यादि । (६४)

पूर्ववद्वापि समष्टिविभेदं दर्शयति । अवापीत्यादि । चतुर्विधशरीर-
जातमपि शरीरभित्वेक्षुद्भिविषयतया वनवद् समष्टिः, प्रत्येकं तत्परीर-
विषयतयानेकबुद्धिविषयत्वात् अस्तित्वं सम्भवते इत्यर्थः ।

अधुना भूरादिचतुर्द्वयमुवनालगंतचतुर्विधस्यूलशरीरसमस्युपहित-
चैतन्यस्य वैश्वानरत्वापरपर्यायवैराजत्वं दर्शयति । एतदित्यादि ।

तत्र युक्तिमाह । सर्वेत्यादि । सर्वप्राणिनिकायेष्वहमित्यभिमानत्वात्
वैश्वानरत्वं, विविधं जानाप्रकारेण प्रकाशमानत्वाच् वैराजत्वं सम्भवते
इत्यर्थः । (६५)

अस्यैषा समष्टिः स्थूलशरीरम् अन्नविकारत्वाद्ब्रह्मयकोषः, स्थूलभोगायतनत्वात् जाग्रदिति चोच्यते ।

एतद्व्यञ्जुपहितं चेतन्यं विश्व इत्युच्यते, स्थूलशरीराभिमानमपरित्यज्य स्थूलशरीरादिप्रवेष्टत्वात् । (६६)

अस्यायेषा व्यष्टिः स्थूलशरीरम्, अन्नविकारत्वात् अन्नमयकोषः, स्थूलभोगायतनत्वात् जाग्रदिति चोच्यते ।

तद्वानीमेतौ विश्ववैखानरौ, दिव्यातार्कप्रचेतोऽश्चिभिः क्रमान्नियन्त्रितेन श्रीतादीन्द्रियपञ्चकेन क्रमाच्छब्दस्यर्थरूपरसगम्यान् ।

अग्नीन्द्रीपेन्द्रयमप्रजापतिभिः क्रमान्नियन्त्रितेन वागादीन्द्रियपञ्चकेन क्रमादचनादानगमनविसर्गानन्दान् ।

अस्य विराटचेतन्यस्य एषा पूर्वोक्ता ब्रह्माण्डान्नर्गतचतुर्विधस्थूलशरीरसमष्टिरेव स्थूलशरीरमित्यर्थः । अन्नविकारत्वाद्ब्रह्मयत्वम्, आच्चादकत्वात् कोषत्वं, स्थूलशरीरादिविश्वप्रयुक्तसुखदुःखभोगायतनत्वात् स्थूलशरीरत्वम्, इन्द्रियैरथैपञ्चेष जाग्रदश्यात्वं घटते इत्यर्थः ।

चतुर्विधस्थूलशरीरसमष्टुपहितचेतन्यं सप्रपञ्चमभिधाय इदानीं तदुच्चापहितचेतन्यमिधत्ते । एतदिव्यादि । एतेषां चतुर्विधशरीराणां या व्यष्टिक्षत्त्वारीरव्यक्तिसदृपयिहितं चेतन्यं विश्व इत्युच्यते इत्यर्थः ।

तत्र हेतुमाह । स्थूलस्यादि । स्थूलशरीराभिमानमपरित्यज्य स्थूलशरीरेषु प्रविष्य तत्तत्स्थूलशरीरेषु सर्वेषु प्रयोक्तसङ्गमित्यभिमानवत्त्वादुपश्यत्वमित्यर्थः । (६६)

अस्य विश्वचेतन्यस्यायेषा तत्त्वारीरव्यक्तिविशेषवत्त्वाया व्यष्टिः सैव स्थूलशरीरमित्यर्थः ।

चन्द्रचतुर्मुखशङ्कराच्युतैः क्रमान्वियन्वितेन मनोबुद्धय-
ङ्गारचित्ताख्येनान्तरिन्द्रियचतुर्क्षेण क्रमात् संशयनिश्चयाह-
ङ्गार्थ्यैत्तांश्च सर्वानेतान् खूलविषयानुभवतः “जागरित-
स्थानो वहिःप्रज्ञ इत्यादिश्चुते:” ।

अत्राप्यनयोः खूलव्यष्टिसमझीस्तुपहितयोर्बिंश्वैश्वानर-
योश वनहृष्टवक्षदवच्छिन्नाकाशवच्च जलाशयजलवक्षहतप्रति-
विम्बाकाशवच्च वा पूर्ववदभेदः ।

एवं पञ्चीकृतपञ्चभूतेभ्यः खूलप्रपञ्चोत्पत्तिः ।

एषां खूलसूक्ष्माकारणशरीरपञ्चानां समष्टिरेकी महान्
प्रपञ्चो भवति, यथा अवान्तरवनानां समष्टिरेकं महद् वनं,
यथा वा अवान्तरजलाशयानां समष्टिरेकी महान् जलाशयः ।

अत्राप्यद्विकारवाङ्गल्लादद्वयत्वं चैतत्याच्चादकत्वात् कोपत्वम्, इन्द्र-
यैरघोरपञ्चात् जायपञ्चश्च क्रमेण दर्शयति । अत्रेत्यादि ।

चधुना जायदवस्थायां विश्वैश्वानरयोक्त्वात्तदेवताधितित्रोत्तादिभिरुत-
दर्शभिः करण्यैः यद्वादिविषयत्रह्यप्रकारं दर्शयति । तदानीभित्यादि ।

अस्तित्वेऽनुवृत्तं संवादयति । जागरितेत्यादि ।

प्रयोर्बिंश्वैश्वानरयोर्वेनदवच्छाकाशदण्डानेन जलाशयजलगतप्रति-
विम्बाकाशदण्डानेन च पूर्ववदभेदं साधयति । अत्रापीत्यादि ।

स्युलप्रपञ्चोत्पत्तिस्तुपहरति । एवमित्यादि ।

स्युलक्षणाकारणपञ्चानां अटिभूतानां प्रथेकविषयाऽवान्तरपञ्चत-
मिधायेदानीं तेषां समष्टेरेव महापञ्चत्वं दर्शयति । एवमित्यादि ।

तत्र इष्टान्तमाह । यत्येत्यादि । यत्था धर्मदिरपञ्चाशाद्यान्तरवनानां

तदुपहितं विश्ववैश्वानरादीश्वरपर्यन्तं चैतन्यमपि अवान्तरवनावच्छिक्षाकाशयद्वान्तरजलाशयगतप्रतिविम्बाकाशयच एकमेव । (६७)

आभ्यां महाप्रपञ्चतदुपहितचैतन्याभ्यां तसायः पिण्डवद्विविक्तं सत् अतुपहितं चैतन्यं “सर्वं खलिदं ब्रह्मैवेति” महावाक्यस्य वाच्यं भवति, विविक्तं सङ्क्षेपमपि भवति । (६८)

एवं वसुन्धरसुत्वारोपोऽध्यारोपः सामान्येन प्रदर्शितः ।

इदानीं प्रत्यगाभ्यनि इदमिदमयमयमारोपयतीति विशेष उच्चते ।

समर्टिः ससुदायविवक्षया एकं महदनं भवति यथा वापीकूपतङ्गागायावान्तरजलाशयानां ससुदायविवक्षया एको महान् जलाशयो भवति तथा स्युष्टुक्षुकारण्यावान्तरप्रपञ्चानां ससुदायः एको महान् प्रपञ्चो भवतीत्यर्थः ।

एतदवान्तरमहाप्रपञ्चोपहितानां विश्वतैजसप्राकानां पैश्चानर्हिरण्यगम्भीर्यात्मतानाध्यावान्तरवनावच्छिक्षिद्वाकाशयद्वान्तरजलाशयजलगतप्रतिविम्बाकाशयशाभेद इत्याह । तदुपहितसित्यादि । (६९)

भैतस्यपञ्चयोर्भेदे सर्वं खलिदं ब्रह्मैति श्रुत्या विरोधमाशङ्का परिहरति । आभ्यासित्यादि । उक्तमहाप्रपञ्चतदवच्छिक्षिद्वैतन्याभ्यां तप्तायः-पिण्डवदन्त्यतादात्मग्राध्यासापञ्चं यदस्तु श्रुतं तदवच्छिद्वैतन्यं सर्वं खलिदं ब्रह्मैति महावाक्यस्य वाच्यं भवति, अन्योन्यतादात्मग्राध्यासानां पञ्चम सदृशस्यां भवतीत्यर्थः । (६८)

अध्यारोपप्रकरणसुपर्श्वरति । एवमित्यादि ।

ईश्वरचैतन्ये सामान्यतो महाप्रपञ्चाध्यारोपप्रकारं सप्रपञ्चमभिप्रायेदानीं प्रत्यगाभ्यनि विशेषाध्यारोपप्रकारं दर्शयित्वाप्रकसते । इदानीमित्यादिना ।

तथा च । अतिप्राक्ततसु आक्षा वै जायते पुन इत्यादिश्चुतेः, स्वस्मिन्निव स्वपुव्रेऽपि प्रेमदर्शनात्, पुव्रे पुष्टे नष्टेऽहमेव पुष्टो नष्टसेत्याद्यनुभवाच्च, पुन आत्मेति वदति । (६८)

चार्दाक्तसु स वा एष पुरुषोऽवरसमय इत्यादिश्चुतेः, प्रदीप-
गच्छात् स्वपुव्रं परिलक्ष्यापि स्वस्य निर्गमदर्शनात्, स्थूलोऽहं
क्षणोऽहम् इत्याद्यनुभवाच्च, स्थूलशरीरमात्मेति वदति ।

अपरश्चार्दाक्तः ते ह प्राणाः प्रजापतिं समेत्य ब्रूयुरित्यादि-
श्चुतेः, इन्द्रियाणामभावे शरीरचलनाभावात्, काणोऽहं वधिरो-
ऽहम् इत्याद्यनुभवाच्च, इन्द्रियाणामेति वदति ।

स्वध्यारोपसेवाच्च । इदमिति । प्रव्यज्ञादिसच्चिह्नितस्यापत्यादिपर्मिष्ठः
इदमा निर्देशः क्रियते । इदमिदमित्यादिरेव वीप्सा । तथा च अतिस्थूल-
बुद्धिसु इदमपत्यादिकसेवाच्च मयं पुन्न एवाच्चमित्यन्तं वाङ्मार्गान् विशेष-
आत्मस्वध्यारोपयतीत्यर्थः ।

अत चुतिसाच्च । आत्मेत्यादि ।

तत्र युक्तिसाच्च । स्वस्मिन्निवेत्यादि । यथा स्वशरीरे प्रेमदर्शनादात्मत-
त्वम् एवं पुक्षादीनां शरीरेऽपि प्रेमदर्शनात् आत्मतत्त्वम् इत्यर्थः ।

अतात्महृष्यमत्तुभवमाच्च दे । पुन इति । (६९)

यतदपेक्षया विशिष्टबुद्धिः चर्यः कविदधिकारी स्वरेऽहसेवाक्षानं चन्तते
प्रत्याच्च । आत्मौकस्मिति ।

अत्रापि चुतिसाच्च । च वा इत्यादि ।

पुन्नादिशरीरस्याक्षात्त्वाभावे युक्तिं दर्शयन् पूर्वैक्ताधिकारिणः उक्ताशात्
असु वैक्षणयं दर्शयति । प्रदीपे आदि ।

हेऽक्षात्मते अतुभवत्वं दर्शयति । स्थूलोऽहमित्यादि ।

अन्यसु चार्किः अन्योऽन्तर आत्मा प्राप्तमय इत्यादिश्चुतेः, प्राणाभावे इन्द्रियचलनाथीगात्, अहमशनायावानहं पिपासावान् इत्याद्यनुभवाच्च, प्राण आत्मेति वदति । (७०)

इतरसु चार्किः अन्योऽन्तर आत्मा मनोमय इत्यादिश्चुतेः, मनसि सुप्ते प्राणादेरभावात्, अहं सञ्ज्ञयवानहं विकल्पवानित्याद्यनुभवाच्च, मन आत्मेति वदति ।

बौद्धसु अन्योऽन्तर आत्मा विज्ञानमय इत्यादिश्चुतेः, कर्तुं-रभावे करणस्य शक्त्यभावात्, अहं कर्ता अहं भोक्ता इत्याद्यनुभवाच्च, बुद्धिरात्मेति वदति ।

प्राभाकरतार्किकौ तु अन्योऽन्तर आत्मा आनन्दमय इत्यादिश्चुतेः सुषुप्तौ बुद्धादीनामज्ञाने लयदर्शनात्, अहमत्र इत्याद्यनुभवाच्च, प्रज्ञानमात्मेति वदतः । (७१)

ततोऽप्युत्कृष्टः कोऽप्यधिकारी श्रुतियुक्तग्रहमवेभ्यः इन्द्रियाण्याकेति वदतोत्त्वाह । अपरस्येत्यादि ।

चतोऽप्युत्तमोऽधिकारी कचित् श्रुतिप्रमाणाद्यनुभववात् प्राण एवात्मेत्याह । अन्यस्तिति । (७०)

ततो विशिष्टाधिकारी कचित् ऋगतात्कूलशुल्कादिववात् मन एवात्मेत्याह । इतरस्तिति ।

उक्तेभ्यः पञ्चमो विलक्षणः कचिदित्तानदादी श्रुत्यादिभिर्विज्ञानमात्मेत्याह । बौद्धस्तिति ।

उक्तेभ्योऽतिरिक्तौ प्राभाकरतार्किकौ ऋगतोपयोगिशुल्कादिववात् अज्ञानमात्मेति वदत इत्याह । प्राभाकरेत्यादि । (७१)

भृषु प्रज्ञानघन एवानन्दमय आत्मेत्यादिशुतेः, सुषुप्तौ
प्रकाशाप्रकाशसज्जावात्, मामहं न जानामीत्याद्यनुभवाच,
अज्ञानोपहितं चैतन्यमाल्मेति वदति । (७२)

अपरो वौदः असदेवेदमप्य आसीदित्यादिशुतेः, सुषुप्तौ
सर्वाभावादहं सुप्तः सुषुप्तौ नासमित्युत्थितस्य खाभावपरामशं-
दिष्यथानुभवाच, शून्यमाल्मेति वदति । (७३)

एतेषां पुत्रादीनां शून्यपर्यन्तानामनामत्वसुच्छते । (७४)

एतैरतिप्राक्तादित्यादिभिरुक्तेषु श्रुतियुक्त्यनुभवाभासेषु पूर्व-
पूर्वौक्तश्रुतियुक्त्यनुभवाभासानामुत्तरोत्तरश्रुतियुक्त्यनुभवाभासै-
रामवाधदर्शनात्, पुत्रादीनामनामत्वं स्थितमेवेति । (७५)

किञ्च प्रत्यगस्थूलो अचक्षुरप्राणो अमना अकर्ता चैतन्यं
चिन्मात्रं सदित्यादिप्रबलश्रुतिविरोधात्, अस्य पुत्रादिशून्य-

चत्तानावच्छिन्नं चैतन्यमाल्मेत्याह । प्रज्ञानघन इत्यादि । (७२)

बोद्धैकदेशो कवित् श्रुत्यादिभिः शून्यमाल्मेति वदतोत्याह । अपर
इति । (७१)

अपुना पुत्रादिशून्यपर्यन्तानामनामत्वप्रतिपादकश्रुत्यादेराभासमालत्वात्
पूर्वपूर्वमत्त्वोत्तरमत्तवाध्यत्वाच्च दद्यत्वक्तुलादिष्ठेतुकदस्यकैव्यं अनामत्वं
प्रसिद्धमेवेति प्रतिपादयितुं प्रतिज्ञानीते । एतैषामित्यादि । (७४)

पुत्रादिशून्यपर्यन्तानामनामत्वादित्यादिग्रन्थात् तद्प्रतिपादितश्रुत्यादेरपि
पूर्वपूर्वमोत्तरमत्तवाध्यत्वात् पुत्रादिशून्यानामनामत्वं प्रसिद्धमेवेति प्रति-
ज्ञानमेवार्थं प्रकटवति । एतैरित्यादि । (७५)

नहु पुत्रादिशून्यपर्यन्तानामनामत्वे विद्वे जहार्हं ह प्रत्यविषय

पर्यन्तस्य जड़स्य चैतन्यभास्यत्वेन घटादिवदनित्यत्वात्, अहं ब्रह्मेति विद्वद्गुभवप्राग्भ्याच्च, तत्तत्शुतियुक्तयनुभवाभासानां बाधितत्वादपि, पुत्रादिशूल्यपर्यन्तमखिलमनात्मेव । (७६)

अतस्त्राज्ञासकं नित्यशुद्धद्वृहसुक्तसत्यस्वभावं प्रत्यक्चैतन्य-
मेवात्मतत्त्वमतिवेदान्तविद्वद्गुभवः । (७७)

आत्मेत्याशङ्कास्य लादिनिषेधवाक्यजातबोधितं सत्यं ज्ञानसन्तानं ब्रह्मेत्यादि-
विधिवाक्यकोटिबोधितं यत् सत्यं ज्ञानसन्तानन्दादियं ब्रह्म तदेवाहमात्मवृत्ति-
मिति प्रबलशुतियुक्तप्रतुभवैः प्रतिपादितमाह । किञ्चेत्यादि । अस्यून्नादि-
प्रबलशुतिवाक्यैः पुत्रादिशूल्यानात्मात्मातिरिक्तात्मस्त्रृप्रप्रतिपादनात् पुत्रादीनां
जड़त्वादिहेतुभिरनात्मवृत्तिर्थाः ।

अस्मिन्द्वये प्रबलविद्वदत्तमव्यं प्रमाणयति । अहमित्यादि । (७६)

उत्त्रादिशूल्यादीनां दौर्बल्यं दर्शयति । तत्तदित्यादि ।

यतः पुत्रादीनां जड़त्वादिहेतुभिरनात्मत्वस्त्रृ अतः पुत्रादिभासकं नित्य-
एतत्वादिशूल्यप्रेवात्मवृत्तु इत्यर्थः ।

नन्दिं विरुद्धं यत् पुत्रादीनामात्मप्रतिपादकशुतीनामप्रामाण्यं
अस्यून्नादिशूतीनां प्रामाण्यमिति न हि वेदान्तवाक्येषु केषाच्छ्रुद्गमात्माण्यं
केषाच्छ्रुतं प्रामाण्यम् इति शक्यं प्रतिपादितम्, एवचेत् पुत्रादिशूतीनां
प्रामाण्यम् अस्यून्नादिशूतीनामप्रामाण्यमिति वैपरीत्यं किं न शाश्वतेदवाक्य-
त्वादिशेषात्, किं केषाच्छ्रुद्गमात्मवाक्यानामप्रामाण्यं केषाच्छ्रुतं प्रामाण्यमिति
प्रतिपादनार्थमिदं प्रकरणमारब्धम्, अतः कथं निर्णय इति चेत्, उच्चाते,
उत्त्रादिशूतीनां सर्वद्यैव प्रामाण्यं नास्तीति न निषिद्धते, किन्तु अस्यून्नादि-
प्रबलशुतिशूल्याय विरोधात् स्वार्थं तात्पर्याभावात् तेषां स्युन्नादिशूतीनां यत्
पूर्वपूर्विराकरणद्वारा अस्त्रक्षमावस्था पदेष्ये तात्पर्यमित्येतत्प्रदेव प्रतिपाद्यते ।

- एवमध्यारोपः । (७८)

अपवादो नाम ? रजुविवर्त्तस्य संपूर्णं रजुमात्रत्वत्,
वस्तुविवर्त्तस्यावस्तुनोऽज्ञानादेः प्रपञ्चस्य वस्तुमात्रत्वं, तदुक्तम् ।

तथाहि भ्रुमस्तुतोऽप्यदर्शयतीति विधिवलात् वरवध्वोरहन्तीदर्शने प्राप्ने
परमस्तुत्तद्वर्षपाया अहन्त्याः प्रथमकायामेव प्रतिपन्नसशक्यत्वात् प्रथमं
चन्द्रज्ञोतीरुपाहन्तील्युच्यते, ततश्चर्त्रभिद्वा तारकाहन्तील्युच्यते, ततं
चेतरतारकाभिद्वा सप्ततारकात्मिकाहन्तील्युच्यते, तदनन्तरमितरतारका-
चतुष्टयभिद्वा तारकात्मिकाल्युच्यते, ततस्तन्त्राध्यतारकेल्युच्यते, ततस्तन्त्र-
मीपर्वर्जिनी परमस्तुत्तद्वर्षपायाहन्तील्युच्यते । न चैतावता एतेषां पञ्चानां वाक्यानां
परस्यरक्षित्तद्वर्षप्रतिपादकल्लेन अप्रामाण्यं शक्यं प्रतिपादयितुं किन्तु
प्रतिपन्नवृद्धिग्रहसारेण सोपानक्रमत्वे पूर्वपूर्वनिराकरणद्वारा स्तुत्तद्वर्षपाय-
प्रतिपादने तात्पर्यम् । तद्वापि अन्तर्मयः प्राणमयः मनोमयः विद्वानमयः
आनन्दमयः आत्मा अन्तर्मय उच्चं प्रतिष्ठेति उच्चब्रह्मपर्यवसितानां पञ्चकोषवा-
क्यानामपि परस्यरक्षित्तद्वर्षप्रतिपादकल्लेऽपि प्रतिपन्नवृद्धिग्रहसारेण सोपान-
क्रमत्वे पूर्वपूर्वनिराकरणद्वारा परमस्तुत्तद्वर्षप्रतिपादने तात्पर्यम् ।
तस्मात् सर्वेषां वेदवाक्यानां साक्षात्मरम्परया वा अद्वितीयस्तुप्रतिपादने
तात्पर्यात् प्रामाण्याविरोधः इति संक्षेपः ॥(७९)

विशेषाभ्यारोपकरणसुपर्यंहरति । एवमित्यादि । (७८)

आत्मस्तुनि मिथ्याप्रपञ्चस्य सामान्यतो विशेषताभ्यारोपकरणं सप्र-
पञ्चमिधायेदानीं तदपवादप्रकारं वक्तुमारभते । अपवादो नामेति ।

असङ्गोदासीने परमात्मस्तुनि तद्विवर्त्तभूताज्ञानादिमिथ्याप्रपञ्चस्य
चिदस्तुमात्रावशेषतयावस्थानमेवापवादः इति वक्तुं प्रथमं छौकिकं डटान्त-
माह । रजुविवर्त्तस्येति । रजुस्तद्वर्षपरित्यागेन सपांकारेण भास-
मानस्य रजुविवर्त्तस्यापवादो नाशो नामाधिकानरजुमात्रतया अवस्थानवद्

स तत्त्वतीत्यथा प्रथा विकार इत्युदीरितः । अतत्त्वतीत्यथा प्रथा विवक्तं इत्युदाहृत इति । (७६)

तथाहि स्तुच्छते । यथा एतझोगायतनं, चतुर्विधस्थूल-
शरीरजातम्, एतझोग्यरूपात्मपानादिकम्, एतदाश्रयभूत-
भुरादिचतुर्दशभुवनानि, एतदाश्रयभूतं ब्रह्माण्डच्छैतत् सर्वम्
एतेषां कारणरूपमपश्चीकृतभूतमात्रं भवति । (८०)

एतानि शब्दादिविषयसहितानि पश्चीकृतभूतजातानि
सूक्ष्मशरीरजातच्छैतत् सर्वमेतेषां कारणरूपमपश्चीकृतभूतमात्रं
भवति ।

चिह्नित्स्त्रस्याज्ञानादिप्रयत्नस्य नाशो नाम चिन्मात्रत्वे नावस्यानमित्यर्थः । अत
यथास्तुप्रेषाचाचस्त्रितस्य पस्तुनोऽन्यथाभावो हिता भवति । परिष्यामभावो
विवक्तं भावयोर्ति । तत्र परिष्यामभावो नाम पस्तुनो यथार्थतः स्त्रस्तुप्रय-
परित्यक्त्वा स्त्रस्तुप्राप्तापत्तिः, यथा दुर्गमेव स्त्रस्तुप्रयं परित्यक्त्वा दध्याकारेण
परिष्यमते । विवक्तं सावस्तु पस्तुनः स्त्रस्तुप्राप्तिलागेन स्त्रस्तुप्राप्तरेण
मित्याप्रतीतिः, तथा रक्षुस्त्रस्तुप्राप्तिलागेन स्पौकारेण मित्या प्रतीयते ।
अत वेदान्ते ब्रह्मणि प्रपञ्चभानश्च परिष्यामभावो नाङ्गीक्रियते दुर्गमादिवद्
ब्रह्मोऽपि विकारित्वप्रवक्त्रादिनित्यत्वादिदोषापक्षे, विवक्तं भावाङ्गीकारे त
नायं दोषः ब्रह्मणि प्रपञ्चभानश्च मित्यात्मेन विकारित्वाभावात् । तदुक्तम्,
अधिकानावशेषो हि नाशः कल्पितवस्तुन इति । तस्माच्चिह्निवक्त्स्य प्रपञ्चस्य
चिन्मात्रावस्थानमेवापवादः इति भावः ।

तस्मिन् पञ्चान्तरसंवादं दर्शयति । सदुक्तमित्यादि । (७६)

सामान्यतो दर्शिताचपवादप्रक्रियां विक्षरेण प्रतिपादयत् प्रतिजानीते ।
वयाहीति । (८०)

एतानि सत्त्वादिगुणसहितानि अपश्चीकृतपञ्चमूलाण्यत् पञ्चित्युत्क्रमेणैतत्कारणभूताङ्गानोपहितचैतन्यमात्रं भवति ।

एतदज्ञानम्, अङ्गानोपहितं चैतन्यं चेष्टरादिकम्, एतदाधारभूतानुपहितचैतन्यरूपं तुरीयब्रह्ममात्रं भवति । (८१)

आभ्यामध्यारोपापवादाभ्यां तत्त्वम्यदार्थशोधनमपि सिद्धं भवति । तथा हि, अङ्गानादिसमष्टिः, एतदुपहितं सर्वज्ञत्वादिविशिष्टं चैतन्यम्, एतदनुपहितं चैतन्यच्छेतत् त्रयं त्रियः पिण्डवदेकात्मेनावभासमानं तत्पदवाच्यार्थो भवति । एतद-

स्युत्तम्यकारणपञ्चानादित्पञ्चैपरीत्येन तत्कारणद्वयेणावश्याम-
सेवापवाद इत्याह । एतदित्यादि । एतस्युत्तम्यरीतेर्स्यान्त्यवृद्धाण्ड-
शहितं पञ्चाकारणभूतेषु पञ्चीकृतेषु पञ्चमहाभूतेषु लीनं सह तत्त्वान्त्यवृत्तिष्ठते,
तानि च पञ्चीकृतानि भूतानि शब्दादिसहितानि सम्प्रदशावयवशालकसिद्ध-
शरीराणि सकारणेष्वपञ्चीकृतभूतेषु कीर्तानि भवन्ति, तान्यपञ्चीकृतानि
सत्त्वादिगुणसहितानि सकारणाङ्गानोपहितचैतन्ये खीर्तानि भवन्ति,
तत्त्वाङ्गानं तदुपहितं चैतन्यं सर्वज्ञत्वादिविशिष्टस्य साधारभूतानुपहितचैतन्ये
कीर्तनं भवति चैतन्यसेवापश्यते इत्यर्थः । (८२)

फक्षितमाह । आभ्यामित्यादि ।

तत्त्वम्यदार्थशोधनप्रकारं प्रतिज्ञानोत्ते । तथाहीत्यादि । अङ्गानं तदप-
च्छेत्वरचैतन्यं तदुपहितचैतन्यस्य एतत्त्वयं त्रियः पिण्डवदन्त्वादा-
ग्राध्यार्थेन एकत्वे ग्राध्यमानं सह तत्पदवाच्यार्थो भवतीत्यर्थः ।

तत्पदतत्त्वार्थमाह । एतदित्यादि । अङ्गानादिच्छेत्वरचैतन्याकाशार-

पाञ्चुपहिताधारभूतमनुपहितं चैतन्यं तत्पदलक्ष्यार्थी
भवति । (८२)

अज्ञानादिव्यादिः, एतदुपहितात्पञ्चलादिविशिष्टचैतन्यम्,
एतदुपहितं चैतन्यचैतन्नयं तप्तायःपिण्डवदेकत्वेनावभासः
मानं त्वम्भदवाच्चार्थो भवति । एतदुपाञ्चुपहिताधारभूतमनु-
पहितं प्रत्यगानन्दं तुरीयं चैतन्यं त्वम्भदलक्ष्यार्थो भवति । (८३)

थथ महावाक्यार्थो वर्णते । इदं तत्त्वमसिवाक्यं सम्बन्ध-
त्रयेण अखण्डार्थबोधकं भवति ।

सम्बन्धत्रयं नाम ? पदयोः सामानाधिकारण्यं, पदार्थयो-
र्विशेषश्चविषेषभावः, प्रत्यगात्मपदार्थयोर्लक्ष्यलक्षणभावस्वेति ।

भूतं यदुपहितचैतन्यं तत् ताभ्यां विविज्ञां सत् भेदविविक्षया त्वम्भदलक्ष्यार्थो
भवतीत्यर्थः । (८४)

त्वम्भदवाच्चार्थार्थाह । अज्ञानादीत्यादि । अदिभूतमञ्चानं यदनःकरणं
तदभिज्ञानं लोकचैतन्यं तदुपहितचैतन्यस्त एतच्चयं तप्तायःपिण्डवत् परं
स्तरतादात्मग्राध्यादेनाभेदविविक्षया त्वम्भदवाच्चार्थो भवतीत्यर्थः ।

त्वम्भदलक्ष्यार्थार्थाह । एतदित्यादि । अनःकरणोपहितचैतन्यस्ताधार-
भूतं यदुपहितं प्रत्यगानन्दं द्वितीयं चैतन्यं तत् त्वम्भदलक्ष्यार्थो
भवतीत्यर्थः । (८५)

पदार्थमनिधाय वाक्यार्थं बहुसुप्रकाशते । अष्टेत्यादि ।

नहु कीवेवरयोः किञ्चित्त्वर्वदञ्चलादिविशिष्टयोरस्तमविलक्षणयोः
तत्त्वमञ्चादिविविक्षयाक्षयानि परस्परविविक्षार्थप्रतिपादकानि कथमसर्वते करणं
मञ्च मतिपादवलीलावश्यं वाक्यादेक्यप्रतिपादकत्वाभावेऽपि लक्षणया सम्बन्ध-
त्रयेणाहर्त्रे कर्त्रं प्रतिपादवलीलाह । इदंत्यादि ।

बदुक्तं सामानाधिकरणाच्च विशेषविशेषता । लक्षणचण-
सम्बन्धः पदार्थप्रत्यगाक्षनामिति । (८४)

सामानाधिकरणसम्बन्धस्तावत् ? यथा सोऽयं देवदत्त इति
वाक्ये तत्कालविशिष्टदेवदत्तवाचकसम्बद्धस्य एतत्कालविशि-
ष्टदेवदत्तवाचकायंशब्दस्य च एकस्मिन् देवदत्तपिण्डे तात-
पर्यसम्बन्धः । तथा तत्त्वमसिवाक्येऽपि परोक्षत्वादिविशिष्ट-
चैतन्यवाचकतत्पदहस्यापरोक्षत्वादिविशिष्टचैतन्यवाचकत्वम्ह-
स्य चैकस्मिन् चैतन्ये तातपर्यसम्बन्धः । (८५)

विशेषविशेषभावसम्बन्धलु ? यथा तत्त्वैष वाक्ये सम्ब-

सम्बन्धत्वयस्तदृपमाह । सम्बन्धत्वयमित्यादि ।

पदार्थप्रत्यगाक्षनां सम्बन्धत्वयसङ्गाने उद्भवमातिनाह । बदुक्तमित्यादि । (८६)

पदयोः सामानाधिकरणस्मृ उदाहरणिनिः काला दर्शयति । सामाना-
धीत्यादि । भिन्नप्रदृत्तिनिमित्तयोः शब्दयोः एकस्मिन्द्वये इति: सामानाधि-
करणां, तत्त्वे सोऽयं देवदत्त इति वाक्ये च इति तत्पदस्य तत्कालतदेव-
विशिष्टः प्रदृत्तिनिमित्तस्मृ, एतत्कालतदेवविशिष्टास्मृ अर्थशब्दप्रदृत्तिनिमित्तः,
तथाच भिन्नप्रदृत्तिनिमित्तयोः सोऽयंशब्दयोः एकस्मिन् देवदत्तपिण्डे
तातपर्यसम्बन्धः सामानाधिकरणस्मित्यर्थः ।

उक्तमर्थं दार्ढीनिके योजयति । तथेत्यादि । तथा तत्पदमीति
वाक्येऽपि परोक्षत्वसर्वत्त्वादिवेशिष्टः तत्पदप्रदृत्तिनिमित्तस्मृ, अपरोक्षत्ववि-
द्यज्ञत्वादिवेशिष्टः तत्पदप्रदृत्तिनिमित्तः, तथाच भिन्नप्रदृत्तिनिमित्तयोक्त-
सम्बद्धयोरेकस्मिन् चैतन्ये तातपर्यसम्बन्धः सामानाधिकरणस्मित्तः । (८८)

विशेषविशेषभावसम्बन्धस्तदृपमाह । विशेषत्वादि । अावर्णनं

ब्राह्मतत्कालविशिष्टदेवदत्तसायंशब्दाचैतत्कालविशिष्टदेवद-
त्तस चान्योन्मेदव्यावर्तकतया विशेषणविशेषभावः । तथा-
त्रापि वाक्ये तत्पदार्थपरोचत्वादिविशिष्टचैतन्यस्य त्वम्भदा-
र्थपरोचत्वादिविशिष्टचैतन्यस्य चान्योन्मेदव्यावर्तकतया
विशेषणविशेषभावः । (८६)

विशेषणं आवर्त्यै विशेषम् । तथाच यथा शोऽयं देवदत्त इति वाक्ये
एव अयंशब्दवाच्यो योऽस्मै एतत्कालैतहे शब्दस्वव्यविशिष्टो देवदत्तपिण्डः अर्थं
स इति तत्पदवाच्यात् तत्कालैतहे शविशिष्टदेवदत्तपिण्डात् भिद्धो न इति
यदा प्रतीयते तदा तत्पदवार्थस्य अयंशब्दवाच्यार्थनिःष्ठमेद्यावर्तकतया
विशेषणत्वम्, अयंशब्दवार्थस्य आवर्त्यत्वादिवेष्टनं, यदा च स इति
तत्पदवाच्यकालैतहे शविशिष्टो देवदत्तपिण्डः स । अयमितीदंशब्दवाच्यात्
एतत्कालैतहे शब्दस्वव्यविशिष्टात् तत्त्वात् देवदत्तपिण्डात् न भिद्यते इति यदा
प्रतीयते तदा अयंशब्दवाच्यस्य तत्पदवार्थनिःष्ठमेद्यावर्तकतया विशेषणत्वं,
तत्पदवार्थस्य आवर्त्यत्वात् विशेषत्वं, तथाच अयमेव सः स एवायमिष्ठन्यो-
न्यमेद्यावर्तकतया शोऽयंशब्दवार्थयोः परस्परविशेषणविशेषभाव इत्यर्थः ।

उक्तं विशेषणविशेषभावं दार्ढलिंगे योजयति । तथात्वापील्यादि ।
इहापि तत्पदसीति वाक्येऽपि त्वम्भदवाच्यं यदपरोचत्वादिविशिष्टम् । दि-
विशिष्टचैतन्यं तत् तत्पदवाच्यात् सर्वज्ञत्वादिविशिष्टचैतन्यात् न भिद्यते इति
यदा प्रतीयते तदा तत्पदवार्थस्य त्वम्भदवार्थनिःष्ठमेद्यावर्तकतया विशेषणत्वं,
त्वम्भदवार्थस्य आवर्त्यत्वात् विशेषत्वम् । तथा च तत्पदवाच्यं यत् सर्वज्ञत्वादि-
विशिष्टचैतन्यं तत् त्वम्भदवाच्यात् विशिष्टज्ञत्वादिविशिष्टचैतन्यं न भिद्यते इति
यदा प्रतीयते तदा त्वम्भदवार्थस्य तत्पदवार्थनिःष्ठमेद्यावर्तकत्वेन विशेषणत्वं,
त्वम्भदवार्थस्य आवर्त्यत्वेन विशेषत्वम् । तथा च तदसि तत्पदसीति तत्पदवा-
र्थयोः परस्परमेद्यावर्त्तकत्वेन परस्परविशेषणविशेषभाव इत्यर्थः । (८७)

कल्पलक्षणभावसम्बन्धसु ? यथा तत्रैव सग्रह्यायशब्दयो-
स्तदर्थयोर्वा विश्वदत्तकालैतत्कालविशिष्टत्वपरित्यागेन अवि-
द्वदेवकर्त्तेन कहु कल्पलक्षणभावः । तथावापि वाक्ये तत्त्व-
स्मृक्षीकरदर्थयोर्वा विश्वपरोक्षत्वापरोक्षत्वादिविशिष्टत्वपरि-
त्यागेनाविश्वचेतन्येन सह कल्पलक्षणभावः । इयमेव भाग-
सक्षमेत्युच्चते । (८७)

अभ्यग्राहुँ कल्पलक्षणभावसम्बन्धस्तद्यं निरूपयितुषाहु कल्पलक्षणे-
वादि । अहाऽपारथधर्मप्रतिपादकं वाक्यं कल्पणं, तत्प्रतिपादामविशिष्टं
दस्तु कल्पस्तु । तथाच चोऽयं देवदत्त इत्यकिन् वाक्ये दोऽयशब्दयोक्तदर्थयोर्वा
विश्वदत्तत्वालैतत्कालत्वादेत्येषविशिष्टत्वपरिहारेषाविश्वदेवदत्तत्वविशिष्टदेव-
दर्थप्रस्तुेन वहु देवदत्तत्वविशिष्टदेवदत्तत्वाचक्षणदृश्या कल्पलक्षणभावसम्बन्ध
इत्यर्थः ।

कल्पस्तदर्थयोर्वा दोऽन्तर्भुति । तथावापीत्वादि । इहापि तत्त्व-
स्मृद्वोक्तदर्थयोर्वा विश्वपरोक्षत्वापरोक्षत्वादिविशिष्टत्वपरित्यागेनाविश्वचेत-
न्येन वहु तत्त्वस्मृद्वोक्तदर्थलक्षणभावः सम्बन्ध इत्यर्थः । यत एव तत्त्व-
स्मृद्वोक्तदर्थयोर्वा लक्षणविश्वांशयोर्वच्छयत्वस्तु कल्परुचेतन्यद्वा कल्पलक्षणिति
भावः ।

नहु तत्त्वस्मृद्वादिवाक्यानां कल्पलक्षणभावसम्बन्धपुरस्कारेण चेतत्त्व-
स्मृद्वस्मृद्वस्तु अन्यत तु याक्षे तेषां वाक्यानां भागलक्षणेव प्रतिवाक्यते ।
तत्त्वस्मृद्वादिवाक्येनु वक्तव्या भागलक्षणेवादिविरोपसाशङ्का हंसाभेदो न
वस्तुभेद इत्याहु । इत्यमित्वादि । तत्त्वस्मृद्वादिवाक्यानां विश्वांशयपरित्यागेन
अविश्वचेतन्यसामान्योऽप्यस्मृद्वेष्वभागलक्षणेत्युच्चते इत्यर्थः । (८८)

प्रसिद्धं वाक्ये नीलमुत्पत्तमितिवाच्चदहामार्थो न सङ्गच्छते । (८८)

अत्र नीलपदार्थनीलगुणस्य उत्पत्तपदार्थेत् पत्तद्रव्यस्य च शङ्खपटादिव्यावर्त्तकतया इन्द्रियविशेषणविशेषणसंसर्गस्य, अन्यतरविशिष्टस्यान्यतरस्य वा तदैक्यस्य, वाक्यार्थत्वाङ्गीकरणे प्रमाणान्तरविरोधाभावात् वाक्यार्थः सङ्गच्छते । (८८)

अत्र तु तत्पदार्थपरोक्तत्वादिविशिष्टचैतन्यस्य त्वमदार्थो-परोक्तत्वादिविशिष्टचैतन्यस्य चान्योन्मेदव्यावर्त्तकतया विशे-

म हु यथा नीकोत्पत्तमिति वाक्ये नीलत्वविशिष्टनीलगुणस्य उत्पत्तत्व-विशिष्टोत्पत्तद्रव्यस्य च अत्यतिरित्तपत्तशङ्खपटादिव्यावर्त्तकतये विशेषणविशेषभावनिष्ठपिततशङ्खपटसंसर्गस्य नीलगुणविशिष्टस्य वाक्यार्थत्वं, तथेहापि तत्पत्तस्यादिवाक्ये तत्पदार्थस्य परोक्तत्वादिविशिष्टेश्वरचैतन्यस्य त्वमदार्थार्थपरोक्तत्वादिविशिष्टचैतन्यस्य च अन्योन्मेदव्यावर्त्तकतया विशेषण-विशेषभूतसंसर्वत्वकिञ्चिज्ञत्वोभयनिष्ठपितसंसर्गो वा वर्वज्ञत्वादिविशिष्टस्य किञ्चिज्ञत्वादिविशिष्टे सह ऐक्यं वा वाक्यार्थो भवत्वित्याशङ्का इटाम-दार्थैनिक्योवैप्रस्ताप्त्वैवमित्याह । अस्तिस्तिस्तादि । अस्तिगु तत्पत्तस्यौति वाक्ये नीकोत्पत्तमित्यादित्वाक्यपत् संसर्गो वा विषिष्टो वा वाक्यार्थो न संगच्छते इत्यर्थः । (८९)

नीकोत्पत्तमिति वाक्यस्य संसर्गवैशिष्ट्यार्थप्रतिपादकत्वकल्पने विरोधाभाव-दर्शयति । अत्रेत्यादि । नीकोत्पत्तपदार्थयोः शुचगुणविशिष्टस्यविशेष-भावसंसर्गस्य नीकगुणविशिष्टोत्पत्तयोरैक्यस्य वा वाक्यार्थस्याङ्गीकारे प्रत्यक्षादिप्रमाणान्तरविरोधाभावात् तत्र तथा संगच्छते इति भावः । (९०)

तत्पत्तस्यौति वाक्ये तु तत्पत्तमदार्थयोः विच्छिन्नत्वादिविशिष्टांगीकैतन्यस्य सर्वज्ञत्वादिविशिष्टेश्वरचैतन्यस्य वा अस्तिगु त्वस्यविशेषणविशेषभावसंसर्गस्य

षणविशेषभावसंसर्गस्य, अन्यतरविशिष्टस्वान्वतरस्य वा तदै-
क्यस्य, वाक्यार्थलाङ्गीकारे प्रत्यक्षादिप्रमाणविरोधादाक्यार्थे न
सङ्कर्षते । (२०)

अत्र तु गङ्गायां घोषः प्रतिवसतीतिवज्जहस्तया न
सङ्कर्षते ।

तत्र गङ्गाधीषयोराधाराधेयभावलक्षणस्य वाक्यार्थस्याये-
वतो विश्वव्लादाच्यार्थमशेषतः परित्यज्य तत्सम्बन्धितेरलक्ष-
णाया युक्तत्वाज्जहस्तया सङ्कर्षते । (२१)

तदुभयविशिष्टचेतन्यैक्यस्य वा वाक्यार्थाङ्गीकारे प्रत्यक्षादिप्रमाणान्तरविरोधात्
पूर्वकादेवयं दर्शयति । अत्र लिखादि । गडक्तं, संसर्गे वा विशिष्टे वा
वाक्यार्थे नात्र सम्भवः । अखण्डैकरस्तेन वाक्यार्थे विदुषां सतः इति । (६०)

नहु तत्त्वमस्यादिवाक्यमस्तुर्गार्थं वोधयति किं जहस्तार्थलक्षणया,
किमजहस्तार्थलक्षणया, आङ्गोलित अहटजहस्तार्थलक्षणया इति लिखा
विकल्पः आद्ये दूषणमाह । अत्र त्वयि । अत्र तत्त्वमसीति वाक्ये जहस्त-
ार्थलक्षणाया न संगच्छते इत्यन्ययः ।

तदेव दर्शविदुः अहस्तार्थलक्षणाया उदाहरणं तावदाह । गङ्गाया-
मिखादि ।

आपान्तरविरोधे तु सुखार्थस्यापरिपथे । सुखार्थवाक्याभूते प्रहति-
लक्षणेभ्यते इति बचनात् गङ्गायां घोषावस्थानासम्भवात् गङ्गायां घोष इति
वाक्यस्य सुखार्थे विरोधे सति सुखमर्थं परित्यज्य लक्षणया इत्था तदै-
सम्बन्धिनि तीरे घोषावस्थानप्रतिपादनात् तत्र अहस्तार्थलक्षणाङ्गीकारो
दुर्ज्ञते इत्याह । तत्त्वेत्वादि । आधाराधेयभावलक्षणं उर्वशा परि-
त्यज्ञे त्वर्थः । (६१)

अत तु परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यै कल्पदृपस्य
वाक्यार्थस्य भागमात्रे विरोधाङ्गान्तरम् अपरित्यज्यान्यलक्षणाया
याया अयुक्तत्वात् जहाज्ञाना न सङ्कर्षते । (६२)

त च, गङ्गापदं स्तार्थपरित्यागेन तीरपदार्थं यथा लक्ष्यति तथा तत्पदं लम्पदं वा वाच्यार्थपरित्यागेन लम्पदार्थं

तत्पदस्तीति वाक्ये प्राक्प्रतिक्षात् जहाज्ञार्थलक्षणां सम्भवमाविक्षरोति ।
अत लिखादि । सुशब्दः पूर्वाहैस्यं द्योतयति । तत् त्वपदस्तीति वाक्ये
परोक्षत्वापरोक्षचैतन्यै कल्पदृपस्य वाक्यार्थस्य विरोधाभावात् परोक्षत्वाप-
रोक्षत्वप्रतिपादकत्वांशे विरोधात् चैतन्यैकत्वे विरोधाभावात् गङ्गाधोषादि-
वाक्यत् सम्भवना सुख्यार्थपरित्यागासम्भवात् जहाज्ञार्थलक्षणा न
सम्भवतीत्यर्थः ।

तत्र चेदमाह । भागान्तरभिलादि । विकृयोः परोक्षत्वापरोक्षत्वयो-
रेकत्वासम्भवेन तत्त्वगोऽपि चैतन्यस्य भागस्यैकत्वे विरोधाभावात् त्वागो न
युक्तते इत्यर्थः । (६२)

मह यथा गङ्गायां घोषः प्रतिवस्तीति वाक्ये गङ्गापदं स्तार्थं परित्यज्य
स्त्रैसम्बन्धतीरपदार्थं लक्ष्यति तथा तत् त्वपदस्तीति वाक्ये तत्पदं स्तार्थं
परोक्षत्वादिविशिष्टं परित्यज्य जीवचैतन्यं लक्ष्यतु एवं लम्पदमपि स्तार्थं
किञ्चिज्ज्ञात्वादिविशिष्टं परित्यज्य ईश्वरचैतन्यं वा लक्ष्यतु तत्त्वात् जहाज्ञ-
ार्थलक्षणैव भवत्यत्याशङ्क निराकरोति । न चेत्यादि ।

निराकरणप्रकारमेवाह । तत्रेत्यादि । श्रुतवाक्यस्य सुख्यार्थविरोधे
सुख्यार्थसम्बन्धस्त्रैसम्बद्धार्थे लक्षणेति सर्वजनविज्ञम् । तथाच गङ्गायां
घोषः इत्यत्र श्रुतवाक्यार्थस्य गङ्गाधोषयोराधाराधेयभावसम्बन्धस्य विरोधे
विति अूर्यमाणं गङ्गापदं स्तार्थपरित्यागेन तीरपदार्थं लक्ष्यतीतियुक्तं

ततपदार्थं वा बोधयतु तत् कुरी जहस्त्रणा न सङ्गच्छते इति
बाचम् । (८१)

तत्र तीरपदाश्वरेन तदर्थप्रतीतौ लक्षण्या तत्प्रतीत्य-
पेक्षाधामपि, तत्त्वम्यदयोः श्रूयमाणलेन तदर्थप्रतीतौ लक्षण्या
पुमः अन्यतरपदेनान्यतरपदार्थप्रतीत्यपेक्षाभावात् ।

अत्र श्रीणो धावतीतिवाक्यवदजहस्त्रणापि न सङ्गच्छते ।

तत्र श्रीणगुणगमनलक्षणस्य वाक्यार्थस्य विश्वास्तदप-
रित्यागेन तदाश्रयाश्वादिलक्षणायां तद्विरोधपरिहारसम्भवा-
दजहस्त्रणा सम्भवति ।

अत्र तु परीक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वस्य वाक्या-
र्थस्य विश्वास्तदपरित्यागेन तत्सम्भविनो यस्य कस्यचि-

गङ्गापदार्थस्य तीरपदार्थप्रतीतिपेक्षत्वात् । इह त श्रूयमाणतत्त्वम्यद-
योक्तुख्यतयैव तदर्थसर्वतत्त्वकिञ्चिज्ञत्वादिविशिष्टप्रतीतौ सत्यामर्थपि लक्ष-
ण्या तत्त्वेन तत्पदार्थप्रतीत्यपेक्षाभावात् तत्पदेन तत्पदार्थप्रतीत्यपेक्षाभावाच्च,
सुख्यार्थं सम्भवति लक्षण्याया अन्यतरत्वात् जहस्त्रणार्थलक्षणापि न सम्भव-
तीत्यर्थः । (८२)

द्वितीयं दृष्टवति । अत्रेतादि । कल तत्त्वमहीति वाक्यै अत्रहत-
स्तार्थलक्षणापि न सम्भवतीत्यर्थः ।

कुरु इत्यत आह । तत्र शोणेत्यादि । तत्र शोणो धावतीत्यादिवाक्ये
शोणशुख्य गमनासम्भवेन वाक्यस्य सुख्यार्थविदोधे बति श्रूयमाणं शोणपदं
स्तार्थपरित्यागेन आश्रयमस्त्रादिकं लक्षणतीति तुल्यम् । अत्र ह तत्प-
स्त्रादिकाक्ये तत्पदार्थस्य परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वहस्त्रण

दर्थस्य लक्षितत्वेऽपि तद्विरोधापरिहारादजहस्तक्षणापि न
सम्भवत्येव । (६४)

न च, तत्पदं त्वम्भदं वा स्वार्थविश्वांशपरित्वागेनां-
शास्त्रसहितं तत्पदार्थं तम्भदार्थं वा लक्षयतु अतः कथं
प्रकारान्तरेण भागलक्षणाङ्गीकरणमिति वाच्यम् ।

एकेन पदेन स्वार्थांशपदार्थान्तरोभयलक्षणाया असम्भवात्,
पदान्तरेण तदर्थप्रतीतौ लक्षणाया पुनरन्यतरपदार्थप्रतीत्यपेक्षा-
भावाच्च । (६५)

तस्माद् यथा सोऽयं देवदत्त इति वाक्यं तदर्थो वा तत-

सुख्यवाक्यार्थस्य विश्वस्त्वात् परोक्षत्वापरोक्षत्वापरिम्बागेन तद्विशिष्टचेतन्य-
लक्षणार्थस्य लक्षितत्वेऽपि तद्विरोधपरिहाराभावादजहस्तक्षणार्थलक्षणा न
सम्भवतीत्वर्थः । (६६)

मग्न तत्पदं स्वार्थविश्वापरोक्षत्वादिधर्मं परित्वच्छिष्ठत्वादिधर्मं
त्वागेन त्वम्भदार्थविश्विज्ञात्वादिविशिष्टं जीवचेतन्यं लक्षयत्पु, त्वम्भदं
वा स्वार्थविश्वापरोक्षत्वादिधर्मं परित्वच्छिष्ठत्वादिधर्मं परित्वागेन तत्प-
दार्थं सर्वज्ञत्वादिविशिष्टभीश्वरचेतन्यं लक्षयत्पु, किं भागलक्षणाङ्गीकारे-
णेत्वापश्च निराकरोति । अ चेत्प्रादि । एकेन तत्पदेन त्वम्भदेन वा स्वार्थांशा-
परिम्बागेन पदार्थान्तरोभयलक्षणासम्भवादित्वर्थः ।

अजहस्तक्षणार्थविश्वापश्च चेत्प्राकरमाह । पदान्तरेणेत्यादि । तत्पदेन
त्वम्भदेन वा तत्पदर्थप्रतीतौ वक्त्वा लक्षणाया पुनरन्यतरसोऽपेक्षा-
भावादित्वर्थः । (६७)

वक्तः प्रतियेत्वा तत्पदेन एवाङ्गीकर्त्वं दस्तु पञ्चंहरति । तत्पा-

कालैतत्कालविशिष्टदेवदत्तलक्षणस्य वाच्यार्थस्यांशे विरोधात्
विवदतत्कालैतत्कालविशिष्टत्वांशं परित्यज्याविवद् देव-
दत्तांशमालं लक्षयति ।

तथा तत्त्वमसीति वाच्यं तदर्थी वा परोक्षतापरोक्षतादि-
विशिष्टचैतन्यैकत्वलक्षणस्य वाच्यार्थस्यांशे विरोधाहिवदपरो-
क्षतापरोक्षतविशिष्टत्वांशं परित्यज्याविवदमखण्डचैतन्यमालं
लक्षयति । (६६)

अथ अहं ब्रह्मास्मीत्यनुभववाक्यार्थी वर्णते । (६७)

दित्यादि । यस्मात्तत्त्वमस्मादिवाक्ये जहृतस्मार्थक्षणाऽजहृतस्मार्थक्षणयो-
रसम्भवः तत्त्वात् जहृदजहृतस्मार्थक्षणया विश्वांशं परित्यज्याविवद्वा-
खण्डचैतन्यमालं लक्षयतीति योजना ।

तत्त्व दान्तान्तमाह । यथेति । यथा सोऽयं देवदत्त इति वाक्ये प्रागुक्त-
जहृतस्मार्थक्षणाऽजहृतस्मार्थक्षणयोरसम्भवेन तदर्थस्य तत्कालतदेशविशिष्ट-
स्यैतत्कालैतदेशविशिष्टस्य च देवदत्तलक्षणवाक्यार्थस्य एकमित्रं ये तत्कालै-
तत्कालविशिष्टमागे विरोधदर्शनात् तत्परित्यागेनाविवद्वदेवदत्तपिण्डमालं
लक्षयतीत्यर्थः । आमान्तरविरोध इत्युक्तम्यायेनेत्यर्थः ।

उक्तमर्थं दार्ढीनिके योजनति । तथा तत्त्वमसीत्यादि । तथा तत्त्व-
मस्मादिवाक्यस्मापि परोक्षतापरोक्षतादिविशिष्टचैतन्यैकत्वलक्षणसुख्यार्थ-
प्रतिपादकत्वासम्भवात् जहृदजहृतस्मार्थक्षणया विश्वपरोक्षतादिविशि-
ष्टांशपरित्यागेनाविवद्वाखण्डचैतन्यमालप्रतिपादकत्वं तदेत्यर्थः । (६८)

अखण्डचैतन्यप्रतिपादकत्वं तदत्त्वमसीतिवाक्यस्मार्थं उप्रपञ्चमिधाय
इदानीं यजुर्वेद्यानुभववाक्यार्थो वर्णते इत्याह । अदेवादि । शुद्धक्षा-
क्षयकत्वात्तत्त्वमस्मादिवाक्यस्मार्थात् देहाद्यहृक्षारामजडपदार्थवक्षडद्विष-

एवमाचार्ये णाथ्यारोपवादपुरः सरं तत्त्वम्भदार्थैः शोधि-
यित्वा वाक्येनाखण्डार्थैऽवबोधितेऽधिकारिणीहः नित्यशुद्धबुद्धसु-
क्तसत्यस्वभावपरमानन्दानन्ताहर्यं ब्रह्मास्तीत्यखण्डाकाराका-
रिता चित्तवृत्तिरुद्देति । (६८)

चण्डप्रत्यगात्मनः एहेन परमात्मना सहैकत्वबोधानन्दरं कविदधिकारी लभा-
वसरं सर्वोपाधिविनिष्ठस्त्रिं च ज्ञानन्देकरसम् अतुभवेन जिज्ञासुराचार्यैऽप-
दिष्टमहं ब्रह्मास्तीति वाक्यार्थमतुभरन् आत्मानन्दसतुभवतीर्थ्यर्थः । (६७)

तदप्रकारमाह । एवमित्यादिना । एवं सङ्क्षेपेण प्रकारेणाधिकरण-
चित्तवृत्तिरुद्देतीति सम्बन्धः ।

कटा उद्देतीत्यमेज्ञायामाह । आचार्यैषेति । आचार्यैषाविषये
उपाधिराहितेऽसङ्कृ निष्कले चैतन्ये शशश्वर्गायमानाविद्यावा अहृष्टारादि-
शरीरान्मिथ्यापदार्थमध्यारोप्य तदपवादपुरः सरं तत्त्वम्भदार्थैः शोधयित्वा
तत्त्वमसीतिवाक्येन जहृदजहृस्त्रार्थलक्षणया विश्वांशपरित्वागेनाखण्डार्थ-
चैतन्ये आते उत्तीत्यर्थः ।

किंविषयिणो चित्तवृत्तिरुद्देतीत्यहन्तशङ्कृं निवारयति । अहमिति ।
अहं प्रत्यगात्मा परं ब्रह्मास्तीत्यर्थः ।

ब्रह्मानित्यतशङ्कृं निराकरोति । निष्ठेति । बुद्धपदेन स्त्रप्रकाशपरत्वेन
जात्यादि व्यवस्थिताते । सुक्षपदेन सर्वोपाधिराहित्यस्म् । एहपदेनाविद्यादिदि-
दोपराहित्यस्म् । सत्यमित्यविद्यागिज्ञासावत्यस्म् । परमानन्दपदेन वैधिक-
मतुभ्यानन्दादिचक्षुर्षु खब्रह्मानन्दपर्यन्तानां कर्मजन्त्वेन सातिशयत्वेन
ज्ञयिष्युत्वेन च दृष्ट्यात् तेऽथो विष्णुपर्यं निरतिशयानन्दस्त्रहपत्वं प्रति-
पाद्यते । अनन्दपदेन चटादिवत् परिच्छेद्राहित्येन देशतः कालतः वसुत-
चापरिच्छिद्यत्वं बोध्यते । अहमिति नानात्मविक्षेपेन एकत्वं बोध्यते
इत्यर्थः । (६८)

सा तु चित्प्रतिविम्बसहिता सतौ प्रत्यगभिस्तमज्ञातं परं
ब्रह्म विषयोक्त्वे तदताज्ञानमेव बाधिते, तदा पटकारणतनु-
दाहे पटदाहवत् अखिलकार्यकारणेऽज्ञाने बाधिते सति
तत्कार्यस्याखिलस्य बाधितत्वात् तदन्तमूर्ताखण्डाकारा-
कारिता चित्प्रतिविम्बपि बाधिता भवति । (८८)

तत्र हस्ती प्रतिविभितं चैतन्यमपि यथा प्रदीपप्रभा
आदित्यप्रभावभासनासमर्थी सती तथाभिभूता भवति, तथा

नहु यदा दीपप्रभा आदित्यमण्डलं न व्याप्तोति न च प्रबोजनमाके
तथा निवृद्धस्तप्तकाशमात्मानं कङ्गचित्प्रतिविम्बितः कथं विषयोक्त्वोदेति किं
प्रबोजनं वेत्याशङ्काह । एवा त्विक्तादि । एवा चित्प्रतिविम्बितः न शुद्धग्रहविषयिषो
किन्तु अज्ञानविशिष्टप्रत्यगभिस्तमपरब्रह्मविषयिषो, एवा च चैतन्यप्रतिविम्बस-
विहिता वती चैतन्यगतमज्ञानं निवर्त्तति । तद्वाचैतन्यावरकाज्ञाननिविहितेव
प्रबोजनवित्त्वर्थः ।

नम्नधिकारिणस्तत्त्वमस्त्रादिवाक्यनवकोट्याक्षरण्डचैतन्यहस्त्या तदाच्चि-
त्ताज्ञाने निवारितेऽपि तत्कार्यं स्त्र एव ब्रह्मचराचरप्रपञ्चं प्रत्यक्षतया भावना-
क्त्वात् कथमहैत्यिहिरित्याशङ्का कारणाज्ञानमात्मे तत्कार्यं एव ब्रह्मप्रपञ्चनाशा-
दहैत्यिहिरित्वेतत् सहष्ट्रान्मात्राह । तदेकादि ।

नम्नज्ञानमात्रेन तत्कार्यं प्रपञ्चाशस्तु तथायस्त्रहाकारहस्तेनिविहितोः
अहैत्यानिरित्याशङ्काह । तदन्तमूर्तैति । एव एहाकारचित्प्रतिविम्बपि
अज्ञानतत्कार्यान्तमूर्तत्वात् तस्मिन्हस्त्या तस्मिन्हस्तेवहैत्यानिरित्वर्थः । (८९)

नहु तत्कार्यस्त्रहाकारहस्तिप्रतिविम्बितचैतन्याभावदश्वतः कथमहैत्य-
विहिरित्याशङ्काह । तदेकादि । हस्तिप्रतिविम्बितचैतन्यका-
विम्बादभावनादमर्दत्वात् हस्त्युपाधिवापेन तदप्रतिविम्बचैतन्यमपि चैतन्य-

स्वयं प्रकाशमान प्रत्यग्भिन्नपर ब्रह्मादभासना न हृतवा तेनाभि-
भूतं सत् स्वोपाधिभूताखण्डहृत्तेवर्धितत्वात् दर्पणाभावे मुखप्रति-
विम्बस्य मुखमालत्वत् प्रत्यग्भिन्नपर ब्रह्ममालं भवति । (१००)

एवम् सति मनसैवानुद्रष्टव्यं, यच्चनसा न मनुते, इत्यनयोः
शुद्धोर्विरोधः । हन्तिव्याप्यत्वाङ्गीकारेण फलव्याप्त्यत्वप्रतिषेध-

मालतया अवशिष्यते दर्पणोपाधिविगमे तदपनिविज्ञतस्तथाभासस्य विम्ब-
भूतसुखमालतावशेषवदित्यर्थः । अयं भावः, शोधितगत्यत्वमदायं द्वाधिकारिषः
तदा विजृम्भिते गुरुशास्त्रादिभ्यस्तस्तुत्यमधीत्युपर्येषे अहं नित्यगुरुद्वृत्यस्त्व-
स्तमावपरमागम्यादयाखण्डब्रह्मांशीति चित्तहन्तिहृदयमासादयति । तदानी-
मेव तस्यापिव्यक्ताखण्डचेतन्यवलेन तदत्यपरिपीडिताज्ञानमाशो भवति । तदानीं
तकार्यस्य सर्वस्य नाशात् तदुहन्तिव्यक्तिरपि स्त्रवसेव कतकरजोवत् दाहमथव-
जनिताग्निशत् उदरस्तदुक्तव्यान्तर्योततप्रस्त्रवज्ञ न दा भवति । तदानीं
तहताभासोऽपि स्वोपाधिभूतहन्तिनाशात् स्त्रप्रकाशमालादभासनाशमर्यतया
दर्पणविगमे तदुपाधिकस्य ज्ञाधितानसुखमालत्वदधितानमालो भवतीति
वेदान्तसिद्धान्तरहस्यमिति । अत तस्यानुभवः, लोकाव भानि परमे मयि
भोहजान्याः स्त्रेस्त्रजालमस्त्रनीरवभाविचित्राः । अनुत्तानकाव इह न चुरुं
विगुडपत्यक्तसुखाव्यपरमागृहत्तित्तद्वात् । अतः परं न चुरु विश्वदायि
भाति अयेव पूर्वमपरं नरहृष्टदत्यम् । मादोत्थास्त्रागुरुद्वाक्षवस्तुत्वबोध-
भात्यप्रभावित्विते क गतं न जाने । निरतिशयसुखाव्यवकाशे परेऽस्मिन्
कथमिदमविवेकादुत्तिते स्त्रकफ्क्षीद । क तु गतमपुना तदेविको वा
श्रुतिर्हां परमविमलबोधेऽभ्युत्तितेऽहं न जाने इति ।

तदेवत्त्वर्हां भवति निधायोपवर्षहरति । प्रत्यग्भिन्नेति । (१००)

नह नवसैवानुद्रष्टव्यं, नवसैवेदनाप्त्यं, दद्यते त्वयग्रन्था तुर्णा,
युक्तावोक्तप्रसाधेऽकिन् वसुन्धरामिते यदि, बुद्धिवोगक्षणप्राचिन्त्यमितः

प्रतिपादनात् । उक्तस्तु, फलव्याप्त्यत्वमेवास्य आच्चक्षिणिराकृतम् । ब्रह्मण्यज्ञाननाशाय हक्षिव्याप्तिरपेक्षितेति । स्थयं प्रकाशमानत्वाभास उपशुच्यते, इति च । (१०१)

जड़पदार्थकाराकारितचित्तहृतेविशेषोऽस्मि । (१०२)

इततं भव इत्यादिशुतिष्ठृतीनां, यतो वाचो निवर्णनोऽप्राप्य अनेका एह, अन्ननसा न भवते, अन्यदेव तद्विदितादयोऽविदितादधि, अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम्, अनाशिनोऽप्रमेयस्य, यद्विज्ञातं तत्या विग्रहं विज्ञातमालग्ना । तात्यामन्यतु परं विद्वि यद्वेद्यं तत्त्वाङ्गुष्ठिव्यादिशुतिष्ठृतीनां एव परस्परविरोधमाशङ्का परिच्छरवति । एव चेत्यादि । एव उक्तप्रकारेण अज्ञातचेतन्यस्य हक्षिव्याप्त्यत्वाङ्गुष्ठीकारेण फलव्याप्त्यत्वे प्रतिष्ठिष्ठे सतीत्यर्थः ।

तदेवाह । हृतीत्यादि । अन्तःकरणहक्षित्तरावरणनिष्ठ्यर्थम् अज्ञानाचक्षित्तचेतन्यं आप्नोतीत्येतद्विज्ञिव्याप्त्यत्वमङ्गुष्ठीक्रियते । आवरणभङ्गानन्तरं स्थयं प्रकाशमानं चेतन्यं फलचेतन्यमिष्टुच्यते, अस्मिन् फलचेतन्ये मिष्टाङ्गुष्ठे विज्ञातिर्थिन्यं आप्नोति आवरणभङ्गस्य प्रागेव जातत्वेन प्रयोजनाभावादित्यर्थः ।

अक्षिक्षुर्वेष्यम्बान्तरं संवादयति । उक्तस्तुत्यादि ।

हक्षिप्रतिविम्बाभासचेतन्यस्यापि फलचेतन्यप्रकाशकत्वं नेत्रत्वापि सम्भविताह । अत्यभित्यादि । (१०३)

इदानीं जड़पदार्थविचयकचित्तहृतेवै द्वाकारितचित्तहृत्यपेक्षया वै उत्तरं दर्शयित्वाह । जड़पदार्थेति । एहं ब्रह्माचीत्यज्ञानावच्छिद्वज्ञाकाराद्वित्तिसदावरकमज्ञानमात्रं निवर्णयति, ब्रह्म तु स्त्रप्रकाशाकालात् स्थयमेव प्रकाशते, न तु हक्षिप्रतिविम्बितचिदाभासेन चेतन्यं प्रकाशयते तत्वं तस्यासामन्यात् । स्थयं चट इति घटाकाराकारितचित्तहृतिस्तु घटावच्छिद्वचेतन्याभरकाच्चामं निवर्ण्य ऋषिप्रतिविम्बितचिदाभासेन उड़ घटसपि प्रकाशयति, अतस्तो विशेषोऽस्तीत्यर्थः । (१०२)

तथा हि, अयं घट इति घटाकाराकारितचित्तवृक्षिरज्ञातं
घटं विषयीकृत्य तहताज्ञाननिरसनपुरःसरं स्वगतचिदाभासेन
जडमपि घटं भासयति । तदुक्तं, बुद्धितत्स्थितचिदाभासौ
द्वावपि व्याप्तुती घटम् । तत्राज्ञानं धिया नश्चेदाभासेन घटः
स्फुरेदिति । (१०३)

यथा प्रदीपप्रभामण्डलमन्वकारगतं घटादिकं विषयीकृत्य
तहतान्वकारनिरसनपुरःसरं स्वप्रभया तद्वभासयतीति ।

एतदेव प्रपञ्चितुं प्रतिजानीते । तथा हीति ।

जडपदार्थविषयिणोँ चित्तवृक्षमितीय दर्शयति । क्षयमिति । एति-
स्वन्वान् प्राक् घटसाज्ञातस्यादज्ञातं घटं विषयीकृत्य गृहज्ञा चित्तवृक्षिर्घट-
गताज्ञानं दूरोकुरुक्षयं । घटमपि भासयति इत्यर्थः ।

अस्मिन्द्वये दृष्टुप्रस्तुतिमाह । तदुक्तमित्यादि । बुद्धिः तत्र बुद्धौ प्रति-
विष्वतचिदाभासय बुद्धितत्स्थितचिदाभासौ घटं व्याप्तुतः । तत्र तयोर्सध्ये
पिया इत्या घटाज्ञानं नश्चेत् चिदाभासेन तु घटः स्फुरेदित्यर्थः । (१०१)

अत्रात्मरूपं दृष्टान्तमाह । यथेत्यादि । यथान्वकारावस्थितं घटादिकं
विषयीकृत्य प्रश्नमानं दीपप्रभामण्डलं घटावरकान्वकारनिष्ठित्यारा-
स्वप्रभया घटादिकं प्रकाशयति तदित्यर्थः ।

इत्यता अन्वस्त्रासेन प्रतिपादितस्य प्रत्यगमित्यपरमानन्दाद्वयं चैतन्यस्य
साज्ञात्कारलक्षणाम् अस्मण्डाकारान्तःकरणवृक्षिं प्रतिपादित्युः तत्त्वाधर्म-
भूतच्छवयादेवनश्चात्मुद्देवत्वं तेषां लक्षणानि च क्रमेण दर्शयति । एवमित्या-
दिना क्षेत्रं वस्तु भासत इत्यन्ते ।

एवं स्वस्वरूपचैतन्यसाकात्कारपर्यन्तं श्रवणमनननिदि-
ध्यासनसमाध्यनुष्ठानसापेच्छितत्वात् तेऽपि प्रदश्यन्ते । (१०४)

अवरं नाम ? षड्बुधलिङ्गैरशेषवेदान्तानामहितीयवसुनि-
तात्पर्यविधारणम् । (१०५)

लिङ्गानि तु ? उपक्रमोपसंहाराभ्यासापूर्वताफलार्थवादीप-
पत्त्वाख्यानि । तदुक्तम्, उपक्रमोपसंहारावभ्यासोऽपूर्वता
फलम् । अर्थवादीपपत्ती च लिङ्गं तात्पर्यनिर्णये ।

तत्र प्रकरणप्रतिपाद्यस्यार्थस्य तदान्तयोरुपादानम्, उप-
क्रमोपसंहारौ । यथा क्वान्दीये षष्ठे प्रपाठके प्रकरणप्रतिपाद्य-
स्याहितीयवसुनः एकमेवाहितीयमिलादौ ऐतदान्तमिदं सर्व
मित्यन्ते च प्रतिपादनम् । (१०६)

प्रकरणप्रतिपाद्यस्य वसुनः तन्मध्ये पौनःपुन्वेन प्रति-

एवं भूतसोऽनुश्रुतियुक्तप्रतुभैर्निरस्तस्तोपाधिग्रन्थमित्यपरमानन्दचित्त-
पत्त्व साजात्कारपर्यन्तं श्रवणादीन्द्रियुक्ते यानोर्ति प्रतिजानीते । तेऽपीति ।
श्रवणादयोऽपीत्यर्थः । (१०४)

तत्र श्रवणस्य उक्तयमाह । षष्ठ्येति । लिङ्गम् अर्थं गमयतीति
लिङ्गग्रन्थस्य व्युत्पत्तेः ब्रह्मात्मकत्वनिश्चायकैस्यपक्रमोपसंहारादियज्ञुष्ठिङ्गैः
षष्ठेषां वेदान्तवाक्यानामहितीये ब्रह्मण्ण तात्पर्येति च यः श्रवणमित्यर्थः । (१०५)

तानि च लिङ्गानि क्रमेणोपर्ददशति । उपक्रमेति । तथा षोडशम्, उप-
क्रमोपसंहारावभ्यासोऽपूर्वता फलम् । अर्थवादीपपत्ती च लिङ्गं तात्पर्य-
निष्पत्ते इति । (१०६)

उपक्रमोपसंहारौ तात्पर्येति । प्रकरणप्रतिपाद्यस्येति ।

पादनम्, अभ्यासः । यथा तत्रैवाहितीयवस्तुनो मध्ये तत्त्व-
मसीति नवकृतः प्रतिपादनम् ।

प्रकरणप्रतिपादास्य वस्तुनः प्रमाणान्तरेणाविषयीकरणम्,
अपूर्वत्वम् । यथा तत्रैवाहितीयवस्तुनो मानालराविषयौ-
करणम् । (१०७)

फलत्तु ? प्रकरणप्रद्विपाद्यामज्ञानस्य तदनुष्ठानस्य वा
तत्र तत्र शूयमाणं प्रयोजनम् । यथा तत्रैव आचार्यवान् पुक्षषी
विद्, तस्य तावदेव चिरं यावत् विमोक्षे अथ सम्पत्ये इत्यहि-
तीयवस्तुज्ञानस्य तत्प्राप्तिप्रयोजनं शूयते । (१०८)

तदुदाहृत्य दर्शयति । यथेति । एकमेवाहितीयमित्युपकस्य ऐतदाख्य-
मिदं सर्वचिति प्रतिपादनम् उपक्रमोपसंहाराविष्यर्थः ।

अभ्यासस्य लक्षणमाह । पौनःपुन्ये ति ।

अत्रापि श्रुतिष्ठाहरण्ति । यथेत्यादि ।

अपूर्वत्वस्य लक्षणमाह । प्रकरणेति । सत्यौपनिषदं पुरुषं गुच्छाक्षी-
त्यादिश्रुतिभिर्घटनमात्रवेदात्प्रतिपादनात् ब्रह्मणोऽपूर्वत्वमित्यर्थः । अथवा
ब्रह्मात्मपकाशत्वेन अव्यवहारे स्वातिरिक्षप्रमाणाभगेत्यत्वात् ब्रह्मणोऽपूर्वत्व-
मित्यर्थः । (१०९)

क्रमप्राप्त्य फलस्य लक्षणमाह । फलचिति ।

अत्राहुहृष्टप्रस्तुदाहरणमाह । आचार्याणानिति । अथादिसाधनानां
ब्रह्माक्षेत्रविज्ञानं प्रयोजनं, ब्रह्मज्ञानस्य तत्प्राप्तिः फलं, ब्रह्म वेद
ब्रह्मेष्व भवति, तरति शोकमात्रविदित्यादिश्रुतेरित्यर्थः । (१०८)

प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनम्, अर्थवादः । यथा तत्रैव उत तमादेशमप्राची येनाश्रुतं श्रुतं भवत्यमतं मतभविष्णातं विज्ञातमित्यहितीयवस्तुप्रशंसनम् । (१०८)

प्रकरणप्रतिपाद्यार्थसाधने तत्र तत्र शूद्यमाणा युक्तिः, उपपत्तिः । यथा तत्र, यथा सौम्यैकेन ऋत्पिण्डेन सर्वं स्त्रेयं विज्ञातं स्यात् वाचारभ्यं विकारो द्वामधेयं ऋत्तिकेवे व सत्यम् इत्यादावहितीयवस्तुसाधने विकारस्य वाचारभ्यमात्रत्वे युक्तिः शूद्यते । (११०)

मननन्तु ? श्रुतस्याहितीयवस्तुनो वेदान्तार्थानुग्रहयुक्तिभिरनवरतमनुचिन्तनम् । (११)

एषुपचिष्ठार्थवादस्य लक्षणमाह । प्रशंसनमिति । प्रकरणप्रतिपाद्याहितीयवस्तुस्त्रैपस्तावकवाक्यमर्थवाद इत्यर्थः ।

तत्रापि श्रुतिमाह । उत तमादेशमित्यादि । येनाश्रुतं श्रुतं भवतीति । येन एकज्ञप्रश्नाधिष्ठानब्रह्मस्त्रैपञ्चवेणाश्रुतं प्रपञ्चज्ञातमर्पि श्रुतं भवति, येन ब्रह्माद्यानेनाज्ञातं सर्वं जगत् ज्ञातं भवति, येन ब्रह्मसाक्षात्कारेण साक्षात् ज्ञातं भवति ब्रह्मणः सर्वतः संज्ञुतोदक्ष्यानोयत्वादित्यर्थः । (१०९)

अवशिष्टाया उपपत्तेऽक्षयमाह । युक्तिरिति ।

तासुटाहरति । तत्र यथेति । स्तु दिक्कारेषु घटादिषु विकारनामधेययोर्वाचारभ्यमात्रत्वेन यथा एवेयावशिष्यते नान्यत् तथा चिह्निवस्त्रैप्रश्नस्य गिरिनदस्त्रुद्रात्मकविकारनामधेययोर्वाचारभ्यमात्रत्वात् चिन्तात्मेवाचशिष्यते रक्ष्युविष्ट्वा रक्ष्युमात्रत्वायशेषवदित्यर्थः । (११०)

अद्यनिष्ठृपञ्चानन्तरं तदुत्तराङ्गम्य । वक्ष्यमाह । मनमन्विति ।

विजातीयदेहादिप्रत्ययरहिताद्वितीयवस्तुसजातीयप्रत्ययप्रवाहः, निदिध्यासनम् । (११२)

समाधिसु ? हिविधः । सविकल्पको निर्विकल्पकश्चिति । (११३)

तत्र सविकल्पकी नाम ? ज्ञातज्ञानादिविकल्पलयानपे-
च्याद्वितीयवस्तुनि तदाकाराकारितायाश्चित्तहृत्तेरवस्थानम् ।
तदा मृगमयगजादिभानेऽपि सद्ग्रानवत् हैतभानेऽप्यहैतं वस्तु

अहिंसविद्वात्पर्य पूर्वकं श्रुतस्ताद्वितीयब्रह्मणो वेदान्ताविरोधिनीभिर्युक्ति-
मिनेरत्नयेष्य अतुचिन्तनमित्यर्थः । (११४)

निदिध्यासनलक्ष्यमाह । विजातीयेति । विजातीयदेहादिबुद्ध्यन-
ज्ञात्पदार्थविषयकप्रत्ययनिराकरणेन सजातीयाद्वितीयवस्तुविषयकप्रत्यय-
प्रवाहीकरणं निदिध्यासनमित्यर्थः । (११५)

अनुत्थाननिरोधसंस्कारयोरभिमवप्रादुर्भावे सति चित्तस्यैकायतापरिणामः
समाधिः ।

य च हिविध इत्याह । सविकल्पक इत्यादि । (११६)

चादृस्य लक्षणमाह । तत्रेति । तत्र तयोः सविकल्पकनिर्विकल्पकयो-
र्थे सविकल्पकोऽपि हिविधः । अहं ब्रह्माक्षीति शब्दातुविद्वतया अहिं-
तोये वस्तुनि चित्तहृत्तेरवस्थानमित्येकः । द्वितीयस्तु ज्ञातज्ञानज्ञेयविपुली-
क्यानमेत्यया अहं ब्रह्माक्षीति शब्दानतुविद्वतया अद्वितीये वस्तुनि अवि-
ष्टेन चित्तहृत्तेरवस्थानमिति ।

नहु भक्तिर्यपि कशुने न शास्त्रो व्याधिरिति न्यायेन उक्तसविकल्पकः
समाधोः सकलभेदनिराकरणाय प्रवर्त्तनात् तयोर्तर्पि ज्ञातादिभेदविषयक-
ल्पज्ञादेतवस्तुमात्रभानं तत्रेत्यादशङ्कोत्तरमाह । तत्रेति । तदा सविकल्पक-

भासते । तदुक्तमभियुक्तैः, दग्धिस्वरूपं गगनोपमं परं सक्षादि-
भातं त्वजसेकमव्ययम् । अलेपकं सर्वगतं यदह्ययं तदेव चाहं

समाध्यतुभवकाले ज्ञात्वादिभेदप्रतीतावपि अहोतं वस्तु भासत एव । सर्वं-
सयक्षण्णज्ञादिभाने सुशर्यभानवत् मृणसयगज्ञादिभाने मृड्जानवज्ञ, गजा-
दिभानवज्ञ वाचारम्भणमावव्ययत् ज्ञात्वादिभानस्यापि वाचारम्भणमावत्वात्
अहोतं वस्तु भासते इत्यर्थः । यदा सर्वं खालिदं ब्रह्म, ऐतदात्मानिदं सर्व-
मित्यादिशुतिवलात् सर्वमहमिति गिरिनदीषसुद्राक्षकं सर्वं जगत्
ज्ञाभिक्षर्षज्ञानन्दमृड्जात्वेनात्मूल्य तस्य दग्धपटम्भायेन प्रपञ्चभानेऽप्यदैतं
सचिन्दानन्दक्षण्यं वस्तु भासते एतेत्यर्थः । तदुक्तं भगवता, वासुदेवः सर्व-
मिति स महाका सुदुर्लभ इति ।

मूर्खकारोऽपि अक्षिङ्गद्यें यन्वान्तरसम्भवितं दर्शयति । तदुक्तमिति ।
ओमिति यत परं ब्रह्म तदेवाहमित्यन्वयः ।

किं तदित्याह । दग्धिस्वरूपमिति । दग्धिर्दिक्षास्या रूपं इष्टुतं तदु-
वस्य परमात्मास्वरूपस्य तत् दग्धिस्वरूपं साक्षिन्द्रस्वरूपमित्यर्थः । तदुक्तं भगवता,
उपद्रृटात्मस्त्वा च भक्तौ भोक्त्वा भहेष्वरः । परमात्मेति चायुक्तो देहेऽनिरू-
पुद्धः पर इति । पुनः किंस्वरूपं तत् गगनोपमं गगनं उपमा इटानो
वस्य तद्वग्नोपमं गगनशक्तिर्वेष्टस्वरूपमित्यर्थः । तथाच भगवहचनं,
वस्या सर्वगतं सौक्ष्म्यादाकाशं नोपचित्यते । सर्ववावस्यतो देहे तथाक्षा
नोपचित्यते इति । यदा गगनोपमं गगनवद्भूर्स्वरूपमित्यर्थः, आकाश-
शरीरं ब्रह्मेति भूतेः । पुनः किंभूतं सकृत्विभातं सकृदैकदैव विभातं
सर्वदैकस्वरूपेण भासमानं न चन्द्रादिप्रकाशयत् हृदिक्षयशीलमित्यर्थः । पुनः
किंभूतमाणं जन्मराहितम् । एकं निरक्षादमक्षोपाधिभेदम् । अक्षरं विनाश-
धर्मराहित्येन कूटस्वरूपमित्यर्थः । तथाच भगवानाह, लक्षणः सर्वाणि

सततं विमुक्तम् । दग्धिस्तु शुद्धोऽहमविक्रियात्मकी न मेऽस्ति
बद्धी न च मे विमोक्ष इत्यादि । (१४)

निविकल्पकास्तु ? ज्ञात्वानादिभेदलयपिक्षयाद्वितीयं
वस्तुनि तदाकाराकारिताया बुद्धिवृत्तेरतितरामेकीभावेनाव-
स्थानम् । तदा तु जलाकाराकारितलवणानवभासेन जल

भूतानि कूटस्तोऽज्ञर उच्यते इति । अलेपकम् असङ्गत्वाद्विद्यादिदोषरहित-
मित्यर्थः । असङ्गो ह्ययं पुरुष इति श्रुतेः । सर्वगतं सर्वत्र ब्रह्माण्डादिस्तात्मा-
नेष्व भूतेषु गतं व्याप्तम् । अद्ययं खजातीयविजातीयस्तगतमेदराक्षिणे
हितोयरहितम् । सततं विकल्पमिति सर्वदा कार्यकारणात्मकसर्वेषांपापि-
विनिर्दुक्त्वा एन सन्ततैरुद्घपमित्यर्थः । तथाच भागवते, वदो भक्त इति
व्याख्या गुणतो मे न वस्तुत इति । तथाच एतादशं निरतिशयमानन्दं
यत्परं ब्रह्म तदेवाहमिति भावयतो निषेधप्रसर्तयोर्गत्वेन तत्तदुपाधेमौनात्
तत्प्रयुक्तमेदभानेऽप्यद्यैतं भासत एवेत्यर्थः । (१४)

निर्विकल्पकसमाधिष्ठानमाह । निर्विकल्पकस्त्रिति । अयस्म दिविदः,
चिरकालाभ्यस्त्रयदुत्तरसविकल्पकसमाध्यात्मभजनितसंख्यारथहक्तायाचित्तहृते-
ज्ञात्वादिविषुटीत्यपूर्वकमद्वैते वस्तुन्येकक्षीभावावस्थानात्मकः प्रथमः । एत-
प्रिविकल्पकसमाध्यभ्यासपाठवेन लुप्तसंख्यारतया ज्ञात्वा दिविषुटीत्यपूर्वक-
मखण्डाकाराकारितायाचित्तहृतेर्विनापि स्त्रस्फूर्तिं केष्वचिदानन्दात्मनाव-
स्थानात्मको इतीयः ।

तत्र द्वितीयं पञ्चमभिप्रेत्याह । ज्ञात्वानादीति ।

नन्देवं समाधिष्ठुप्तप्रोपिष्ठेपाभावेन इत्यमानादमेदमाशङ्क्य परिहरति ।
तत्तदेति ।

तत्र शुक्षिमाह । उभयत्रेति । उमाधिष्ठुप्तप्रोपित्यर्थः । तत्प्रावेति

मात्रावभासवद्दितीयवस्त्वाकाराकारितचिन्तहृत्यनवभासेना-
हितीयवस्तुमात्रमेवावभासते । ततस्य सुषुप्तिश्चाभेदशङ्का न
भवति । उभयत्र हृत्यभाने समानेऽपि तत्सङ्गावासङ्गावमात्रे
ग्रान्तीयोभेदोपपत्तेः । (११५)

अस्याङ्गानि ? यमनियमासनप्रणायामप्रत्याहारधारणा-
ध्यानसमाधयः । (११६)

तत्राहिंसासत्यास्तीयब्रह्मचर्यापिरियहाः, यमाः । (११७)

श्रौतसल्लीषतपःस्वाध्यावेश्वरप्रणिधानानि, नियमाः ।

करचरणादिसंस्थानविशेषलक्षणानि पश्चस्वस्तिकादीनि,
आसनानि ।

रेचकपूरककुञ्चकलक्षणाः प्राणनियहोपायाः, प्राणा-
यमाः । (११८)

यमाधारज्ञायमानदर्जिसङ्गावात् सुषुप्तौ हृत्यमावाच्च तयोर्भेदोपपत्तेरि-
त्यर्थः । (११५)

उक्तसमाधेः साधनामेज्ञायमाह । अस्याङ्गानीतिः ।

तानि च साधनानि क्रमेणोहित्यनि । यमेति । यमाद्याङ्गानि यमाधे-
रन्तरज्ञाधनानीत्यर्थः । (११६)

प्रथमं यमस्य लक्षणमाह । तत्रेत्यादि । तेऽप्य यमाद्याङ्गेषु भव्ये
अहिंसादयः पञ्चं यमा अनुष्ठेया इत्यर्थः । (११७)

तदनलर्न नियमानाह । शौचेत्यादि । शौचादयः पञ्चं नियमा इत्यर्थः ।

आसनं लक्ष्यति । करेत्यादि ।

प्राणायामलक्षणमाह । रेचकेत्यादि । इड्या पूर्वेदायुं सुचे-

इन्द्रियाणां स्वस्वविषयेभ्यः प्रत्याहरणं, प्रत्याहारः । (११८)

इच्छावदानिकम् । यावत् चार्षं सप्ताहीनः कृम्भवेत्तुं सुमुक्षया । यदा योगी पश्चाद्यासने उपविश्य योगसम्प्रस्तुति तदा गुलाक्ष्म्यां गुलामूलं निष्ठोद्य खेचरीहुद्वाशाहाय्येन प्राणधारण्यया सुमुक्षामागेण मूलापारावत् कुरुष्टिनीहत्याय खाधितानमध्यपूरानाहतविशुद्धाज्ञानिर्वाण्याल्लग्निक्षमेदक्षमेष्व एहस्तदलक्ष्मलक्ष्मिकार्यां विद्यामानपरमात्मना एह संयोगात् तत्त्वैव विज्ञं निर्वातदीपथदचलं दत्त्वा खात्तामन्दरसं पिबतीत्वेतत् प्राणादाम-फक्षम् । स च हिविधः, अगर्भः सगर्भस्तेति । सञ्चेत् दक्षिण्यया वायुं साक्षात् इनमनमधीः । पूर्वेदामया तदत् कृम्भवेत्तुं सुमुक्षया । यावत् चार्षं नितश्चास्त्रो भवेत्तासाज्ञितेन्द्रियः इति । प्रणयोद्वारप्रार्थाहित्वेन उक्तरेचक्षपूरक्षम्भक्षमेष्व प्राणनिरोधोऽगर्भः प्राणायामः । रेचयेत् षोडशेनेव तदृढं गुणयेत् पूर्वेत् । कृम्भवेत्तुं चतुःष्ट्र्या प्रणयार्थमतुष्मरज्ञिति वचनात् षोडशसंख्याकं प्रणयं सप्तसा जपन् दक्षिण्यया वायुं विरच्य दात्रिंशत्-संख्याकं प्रणयं सप्तसा उक्तवरन् वामया वायुमाप्युर्युं चतुःष्टिंसंख्याकं प्रणयं सप्तसा जपन् तदर्थस्त्राकारोक्तामकारार्द्धमात्रात्मकसार्वदिवलयाकारं कुरुष्टिनीहृष्टं विद्यामस्त्वकन्त्वं मूलादिवद्वारम्भात्मकुभृत्वं धनं सुमुक्षया चित्तमपि तदेकप्रणयं कुर्वन् यावत्त्रासं कृम्भवेत् तदुक्तमाचार्यैः, षोडश-हिगुणचतुःष्टिमात्राणि च तत्त्वि च क्रमशः । रेचकपूरक्षम्भक्षमेद्विविधः प्रभम्भमायामः इति प्राणायामप्रकारः । (११८)

क्रमप्राप्तं प्रत्याहारं निरुपयति । इन्द्रियाणामित्यादि । ओमादीना-
मिन्द्रियाणां स्वस्त्रिविषयेभ्य शब्दादिभ्यः सकाशात् पापाणोपरिप्रयुक्तश्च-
स्त्रावतवृत्तं प्रत्यावर्त्तनं प्रत्याहारः । नमिन्द्रियाणां स्वस्त्रिविषयेभ्यो निवर्कनं
प्रत्याहार इस्तु तत्र सम्भवति, शब्दादिविषयाणां सुखसाधनेन हैष-
विकृत्यात्तिरित्तनिरतिगमयनन्दसञ्जावे प्रभाणामादात् हैरण्डगम्भैद्यन्त-

अहितीयवसुन्यन्तरिम्बियधारणं, धारणा (१२०)
 तत्राहितीयवसुन्यि चित्तच्छद्य विच्छद्य अन्तरिम्बियहर्षं
 प्रवाहः, ध्यासम् । (१२१)

भोवद्योपरेषांपि त्वक्कुमशक्यत्वादांतं चेत्त, मूढैः कर्मजङ्गैः प्रयत्नस्यैस्यक्तुं
 प्रश्नक्यत्वे इपि शुद्धान्तःकरणेन संसाराविद्युक्त्वटर्गिना विषयदे प्रदर्शनेन
 तत्त्वीकृतशब्दादिविषयप्रस्त्रेन पुरुषोन्मेन त्वक्तुं शुक्रयात्, अन्यथा
 संसार एव खोज्येत् । तत्त्वात् सक्यासमेकां तपसामतिरक्तमाङ्गः । एतमेव
 ज्ञोक्तिभूत्वात् प्रद्राजिनः प्रद्रञ्जन्ति तत्त्वं भूत्वाचेत्याप्तं परित्यज्य आकाश-
 अन्विष्टेत् न कर्मणा न प्रलया धनेत् त्यगेनके अमृततत्त्वमानशुः, भृष्ण-
 अन्विष्टेव प्रवर्जेत् यदहरेव विरजेत् तदहरेव प्रवर्जेत् यनाहा अहाहा ।
 शुद्धधूमैन् परित्यज्य मामेकं शरणं व्रज । संसारमेव निःसारं द्वा धार-
 दिद्वया प्रब्रजन्त्यक्तिहाहाः परं वैराग्यमात्रिताः । प्रत्याग्विविद्या-
 चिद्ग्रे वेदानुश्चनादयः । ब्रह्मावाप्न्ये चुतत्वागमीयस्तीति शुर्तेर्वकादि-
 त्वादिसुतिस्तुतिभिः । तथा आनन्दो यज्ञोति व्यजानात्, एतस्मैनन्दस्या-
 न्यन्ति भूतानि मात्रालक्षणस्तीति, एषोऽस्य परम आनन्दः, आत्मवा-
 न्नस्तः, बहेष आकाशं आनन्दो न शात्, आनन्दाद्ग्रे व खस्त्रिमानि
 भूतान्नोत्थादिसुतिभिर्वित्त्वात् नित्याकामुक्त्वा प्रतिपादितत्वात् गद्धादिवैष्टविक-
 त्तुत्यतिरक्तनिरतिशयामन्दसङ्गाते प्रमाणाभावादित्वेतदपि निरक्तं
 बोद्धव्यम् । (१२६)

षष्ठ्यति धारणां बज्जवति । अहितीयेत्यादि । वर्वेदां युद्धिष्ठावितवा
 विद्यमानेऽहितीयवसुन्यि चित्तच्छेष्यं धारणेत्वर्दः । (१२०)

धारणापाठशाभावेन चित्तच्छेष्यभावात् अहितीयवसुन्यि विच्छिय-
 विच्छिय चित्तहस्तिप्रवाहीवर्त्तं ध्यानमित्याह । तत्त्वेत्यादि । (१२१)

समाधिसुः ? उक्तः सविकल्पक एव ।

एवमस्याहिनो निर्विकल्पकस्य लयविच्छेपकवायरसास्थाद-
लक्षणादत्वारो विज्ञाः सम्भवति । (१२०)

अखण्डवस्वनवलम्बनेन चित्तहृत्तेर्निद्रा ।
अखण्डवस्वनवलम्बनेन चित्तहृत्तेरन्यावलम्बनं, विच्छेपः ।
लयविच्छेपाभावेऽपि चित्तहृत्तेरागार्दिवासनया स्फुटी-
भावात् अखण्डवस्वनवलम्बनं, कवायः । (१२१)

समाधिरूप एव सविकल्पकः चर्त्तव्य इत्याह । समाधिरूपति ।
उक्तस्यमादाशाङ्गस्त्रितनिर्विकल्पकस्माधेनिर्विज्ञानुष्ठानसिद्धपूर्वं विज्ञ-
जानश्चित्तरेकेष निराकरणस्य कर्म्मसम्बन्धतात् अस्य चतुरो विज्ञानै
स्फृथ्यति । एवमित्यादि । (१२२)

तत्त्वाद्यं विज्ञ' चक्षयति । चयसावदिति । उच्चो हिविधः, चिरकाल-
चुक्ताः । अस्त्रहितनिर्विकल्पकस्माध्यमापाटवेनातिश्चपुष्टोऽहतलक्ष्मिन्द्वयविन्दु-
यत् तैवरहितदीपकस्त्रिकावज्ज्ञ प्रत्यगमित्ते परमानन्दे चित्तहृत्तेर्णयः प्रथमः ।
दितीयसु भूच्छावस्यायत् आस्त्वेन चित्तहृत्तेर्णवद्वादिविषयपृष्ठाणा-
दादे सति प्रत्यगात्मकरूपानवभासनात् इत्तेर्णवद्वादिविषयनिद्राङ्गपः ।

तत्त्वाद्यास्त्रीकृत्य इत्तोवस्य विज्ञत्वेन तत्त्वागाय तद्गम्भीरप्रसाह ।
अखण्डवस्त्रितादि ।

द्वितीयं विज्ञमाह । अखण्डेत्यादि । अखण्डवस्तुपृष्ठायानन्तर्मुखतया
महत्तादाचित्तहृत्तेचिदनवलम्बनेन लक्षणात्मत् पुनर्बौद्धविषयपृष्ठाद
महत्तिर्विच्छेप इत्यर्थः ।

द्वितीयं विज्ञमाह । उक्तेत्यादि । रागाद्यस्त्रिविधाः वाञ्छाः आभ्यन्तराः
वासनामात्रमपाचेति । वाञ्छाः पुक्तादिविषयाः । आभ्यन्तराः मनोराज्ञाः-

अखुण्डवस्त्रवलम्बनेनापि चित्तद्रुत्तः सविकल्पानन्दास्त्रादनं, रसास्त्रादः ? समाधारभसमये सविकल्पानन्दास्त्रादनं वा ।

अनेन विघ्नचतुष्टयेन रहितं चित्तं निर्वातदीपवद्धतं
सुदृखण्डचैतन्यमात्रमविष्टते यदा तदा निर्विकल्पकः समा-

दयः । संखारहपावासनाभयः । तत्रानेकजन्माभ्यस्तवाद्वाभ्यन्तररागाद्यात्मभवनितसंखारैः कलुबीजत्वित्तकथस्त्रित्वं अवणादिष्ठाधनेनात्मर्षस्त्वा भवि चैतन्ययहस्ताभयांभावात् भृथ इव सखीभवति यथा राजदर्शनावस्थाहास्त्रिगत्य राजमन्त्रिर्द्वय प्रविष्टस्य कस्त्रित्वं पुरुषस्य दारपात्रिरोधेन सखीभावः तथा परित्वक्त्वाद्विप्रयस्य अश्वरण्डस्त्रप्रहस्याय प्रहृतस्त्रोदुरुद्धरागादिसंखारैस्त्रीभावाद्यश्वरण्डस्त्रप्रहस्यं कामय इत्यर्थः । (१२३)

चतुर्थं विष्णवाह । अस्य एको ते । उक्त सविकल्पक समाधी र्मध्ये द्वितीयः
 शब्दानन्दविज्ञप्तिपुटीविग्रहसास्ति तु य आनन्दो बाह्यशब्दादिविषयप्रपञ्च-
 भारत्यागमस्युक्तो न त चेत्प्रयुक्तः यथा निधियह्याय प्रदृशस्य निधि-
 परिपालकमृतप्रतीताद्याइतस्य निधिप्राप्तभावेऽपि भूताद्यनिष्टनिष्टिमात्रेण
 कोऽपि भज्ञानायन्दो भवति तथा सविकल्पक समाधावस्थागृह्यस्वयंस्वयनेन
 निष्टानन्दरसाद्याद्याभावेऽपि चनिष्टवाद्याप्रपञ्चनिष्टिलक्ष्यानन्दं सविकल्प-
 करुणं ब्रह्मानन्दभ्येण स्वादयति तद्रसाद्याद्यनिष्टिर्थः ।

ब्रह्मान्तरमाह + समाधीत्यादि । निर्विकल्पसमाध्यारम्भकारे अतु-
भ्युमानविकल्पकानन्तर्यागाश्चिष्टतया एषसाक्षैवासादनं रसासाद
प्रत्ययः ।

प्रागुक्तविज्ञचतुष्वनिहृते: फलवाह । अमेनेत्यादि । सद्यादिविज्ञ-
भावसुहितं चित्तं यदा तदा निर्वातदीपवद्वचत्वर्षक्षेत्रव्याप्तिश्चित्ते-
तदा निर्विकल्पः यसाधिरत्मर्थः ।

धिरित्युच्यते । तदुक्तं, लये सम्बोधयेत् चित्तं विचित्तं शम-
येत् पुनः । सकषायं विजानीयात् शमप्राप्तं न चालयेत् ।

खयाहिविभूषणावे तज्जिहत्तिप्रकारे च हृषसम्भासाह । तदुक्तं-
वित्यादि । पूर्वैक्षण्यात्मे लये अते एति तज्जिहत्यर्थं चित्तं सम्बोधयेत्
चित्तगतजात्यादिपरित्यागेन चित्तसुद्वेष्येत् । उक्तविक्षेपयुक्तं चित्तं यदा
भवति तदा विधये वैराग्यादिना चित्तं समयेत् विहित्युक्तां परित्यज्यान्त-
र्हसं कुञ्चयैत् । उक्तरागादिकषायसहितं चित्तं यदा भवेत् तदा विजानी-
यात् इयं रागादिवासना वाङ्मयित्यपापिका न त्वस्यरुद्धस्तुपापिका अतो
नेयं समीचीनेति विविच्य प्रत्यक्षं प्रश्नवासनायाः सकाशादियं निष्ठाणा
स्त्रात्मकात्मे विमिति जानीयादित्यर्थः । यदा सम्यग्वस्तुत्यपाप्तं चित्तं वदा
भवति तदा तज्जितं कामादविहितं जानीयात् । तज्जितं यावता कामेन
रागादिवासनात्मयसहितं भवति तावत् कांतं तज्जितं स्वस्यानात् न चालयेत्
न कल्पयेत् वासनात्मयानन्तरं चित्तं ज्ञात एव प्रत्यक्षं प्रवर्णं भवतीत्यर्थः ।
नासादयेदिति पूर्वैक्षं विकल्पकरसं विषयप्रस्तुभारत्यागजन्मं नासादयेत्
नातुरयेत् ।

तत्र युक्तिसाह । निःसङ्कृ इति । यतो निःसङ्कृ वैश्यिकतुष्टुःका-
दिवस्फुरहितः अतः प्रश्नया युक्तो भवेत् स्थितप्रकौ भवेदित्यर्थः । तदुक्तं
भवतात्, प्रश्नः यदा कामान् बर्धन् पार्थ । मनोगतान् । आत्मन्य-
वासना दृष्टः स्थितप्रकृत्योच्यते इति, तज्जितादिविभूषाभावविचिह्नितस्य
चित्तात्मतयावस्थामें निर्विकल्पकसमाधिरित्यर्थः ।

तत्र भगवदुक्तमाह । यथेत्यादि । अथ निर्विकल्पकसमाधौ स्तुत्यपदिष्ट-
कामेण वद्याभवति किञ्चिदिचार्यते । पञ्चभूमिकोऽपेतत्तु चित्तस्य भूमिका-
त्वयरित्यागेनावशिष्टभूमिकाइयं समाधिश्च्यते । कामात् भूमिकाः । चित्तं,
भूटं, विचित्तम्, एकायं, विरुद्धेर्ति पञ्च चित्तभूमिकाः । तत्रात्मरसम्बन्धो-

नास्त्रादयेद्रसं तत्र निःसङ्गः प्रश्नया भवेत् इत्यादि । यथा
दीपो निर्वातस्यो नेष्टते इत्यादि च । (१२४)

कथाच्छ्रद्धेऽप्यादनात् वस्तमानं चित्प्रचित्पुच्छते । निष्ठातन्द्रादिपत्तं चित्पं
मूढनिष्पुच्छते । कादाचित्प्रकथानयुक्तं विहितंवनवीक्षण्यि उक्तचित्प्रा-
दिष्ठिहतवा विलिप्तं चित्प्रचित्पुच्छते । तत्र चित्प्रमृद्योः समाधिशब्दे य
नाश्वीति । विलिप्ते तु चेतसि विक्षेपालगततवा इहनालगतवीक्षणविक्षुल-
सद्य एव विनाशात् तदापि न समाधिः । एकायतां पतञ्जलिः स्फुलयति,
शास्त्रोदितौ दक्ष्यप्रत्यक्षौ चित्प्रचित्प्रायतापरिष्णामः इति । अस्यादेः
शास्त्रोदितौः उदितो वर्षमानः प्रत्ययचित्प्रदक्षिः कतीतप्रत्यक्षो यं पदार्थं
परिमृद्याति उदितोऽपि तमेव चेद् एष्टुत्तीयात् तदा तावुभौ दक्ष्यप्रत्यक्षौ
भवतः तादृश एव चित्प्रचित्प्रायतापरिष्णाम एकायतेत्तुच्छते । एकायतापिष्ठिर्विद्व-
चक्षयं एवाधिं चक्षयति, सर्वोदयतेकायतयोः चक्षोदयौ चित्प्रचित्प्रायतः
एवाधिरिति । रजोगुणेन आल्यमानं चित्पं क्रमेष्व चवौनयौन् परि-
मृद्याति तत्र रजोगुणं निरोधाव क्रियमाणेन प्रथत्विषेषेष्व दिने दिने
योगिनः सर्वोदयता चीयते एकायता चोदेति ताड्यचित्प्रचित्प्रायतः
एवाधिरित्वर्थः । तत्स बमाधेरटाङ्गेन यमनिवासनप्राणायामप्रवाहाराः
पशु विहरक्षाणि हिंसादियो निष्ठिभ्यो दोगिनं कर्मस्यो यज्ञयति निष-
ठंवन्तीलविहिंसाद्यो यज्ञाः । जन्मादेतोः काल्यप्रसीन् निष्ठर्यं ओक्षाचेतौ
मृद्यासध्येन नियमयन्ति प्रेरयन्तीति यौचादयो नियमाः । यमनिवासयो-
रहुडानवेक्षणयं चार्यते, यमान् सेवेत सततं न नित्यं नियमान् बुधः ।
यमान् यतत्कुपौष्ठो नियमान् लेवहान् भज्ञिति । बुधग्रा यमनिवासौ
वनीक्ष्य दमदम्भुडेन प्रबलेन बुद्धिमत्तसन्द्वीत । आसनप्राणायामप्रवाहा-
हाराः आख्याताः । खानधारप्रसाधनाधित्यं मनोविवशत्वात् उम्भूत-
सनायेत्तरक्षः यमादिक्षम् विहरक्षं, तत्रा च केनापि पुण्येनाल्लरक्षे

अथ जीवमुक्तलक्षणमुच्यते । (१२५)

जीवमुक्तो नाम स्वस्वरूपाखण्डशुद्धवद्वानेन तदन्नान-
बाधनहारा स्वस्वरूपाखण्डे ब्रह्मणि साक्षात्कर्ते सति अन्नान-

प्रथमं कष्टे सति वहिरङ्गुलाभाय नातिप्रयासः कर्त्तव्यः । यद्यपि प्रतङ्ग-
निना भौतिकभूतनामेन्द्रियाहङ्कारविद्याः समज्ञातसमाधयो बहुधा
प्रपञ्चिताः तथापि तेषामन्तज्ञानाकाशगमनादिसिद्धिहेतुतया सुक्ष्मसमाधि-
विरोधित्वात् नाम्नाभिस्त्रावादरः क्रियते । तथा चोक्तं विशिष्टेन, श्रीराम
उवाच, जीवमुक्तशरीराणां कथमात्रविदां वर ! शक्तयो नेह इत्यन्ते
चाकाशगमनादयः । विशिष्ट उवाच, अनात्मविदहुक्तोऽपि विशिष्टालाभि
वाच्छ्रुतिः । इत्यमन्त्रक्रियाकाञ्चयुक्तप्राप्नोत्येव रात्रेः ! नामज्ञस्तेव विषय
चात्मज्ञो चात्मनात्मदक् । चात्मनात्मनि सन्तुष्टो नाविद्याभनुपावति । ये
केवल लग्नज्ञावाक्षात्मविद्याभयानु विदुः । कथं तेषु विष्णामज्ञस्यकाविद्यो
निमत्तति । इत्यमन्त्रक्रियाकाञ्चयुक्तयः साधुविशिष्टाः । परमात्मापदमाप्नौ
नोपकुर्वन्ति काचनेति । चात्मविषयस्तु समज्ञातसमाधिवीचनालयस्तु निरोध-
समाधेष्व हेतुः तच्चात्मवादरः ज्ञतः । अथ पञ्चममिकारूपः चित्तस्तु
निरोधस्तुष्टः समाधिनिरूपते । तच्च समाधिं स्थूलवति, अनुत्ताननिरोध-
संख्यावोरभिभवत्प्रादुर्भौतै निरोधलक्षणचित्तान्वयो निरोधः परिशास
इति । अन्यानसंख्यारातः समाधिरोधितः, ते च निरोधेतता योगिप्रबोले
प्रतिदिनं प्रतिक्षणचाभिभूयन्ते तद्विरोधिनस्तु संख्यारातः प्रादुर्भवन्ति । तथा
सति निरोधे एकैकर्णिन् चण्डे चित्तमहगच्छति शोऽयमीडशचित्तस्तु परि-
पाप्तो भवति यदा तदा असंप्रज्ञातसमाधिरूपते इत्यर्थः । (१२६)

एतत् समाधिरूपं जीवमुक्तस्तुष्टे भवति नाम्नेति मनसि विषाक्ष प्रथमं
जीवमुक्तस्तुष्टं प्रतिपादविद्युं प्रतिज्ञानीते । अवेत्यादि । (१२५)

तस्य चक्षुमाङ् । जीवमुक्तो नामेत्यादिना ब्रह्मनिष्ठ इत्यनेन ।

तत् कार्य सचितकर्म संशय विपर्यया दीना मपि बाधितत्वादस्ति
बन्धुरहितो ब्रह्मनिष्ठः । भिद्यते हृदयर्थान्यश्लिद्यन्ते सर्वसं-
शयाः । श्वीयन्ते चास्त्र कर्माणि तस्मिन् दृष्टे परावरे इत्यादि-
श्रुतेः । (१२५)

अयन्तु व्युत्थानसमये मांसशोणितमूत्रपुरीषादिभाजनेन
शरीरेण, आन्यमान्यापटुलादिभाजनेनेन्द्रिययामेण, अश-
माया पिपासाशोकमोहादिभाजनेनात्मःकरणेन च तत्तत्पूर्व-

अत्रादिहवन्धुरहितो ब्रह्मनिष्ठो जीवशुक्त इति तस्य लक्षणम् । जीवतः
पुरुषस्य हि कर्तृत्वभोक्तृत्वसुखदुःखहृष्टोऽर्थिचो यज्ञसधमः य त्वं यस्तद्यु-
त्वाद् बन्धो बद्यति तेन रहितः परिवक्तव्यवनः, ब्रह्मणि निष्ठा तदेकपरता
यस्य च ब्रह्मनिष्ठः जीवशुक्त इत्यर्थः ।

सकलहवन्धुरहित्ये हेतुमाह । स्वस्त्रमेति । गुरुसुत्तमात्मैव ब्रह्मा-
त्मैव बत्वदिक्षानेन द्वूलः द्वानत्कार्यं सचितकर्मदीना मपि बाधितत्वात् सर्ववन्ध-
राद्विद्यसुपरद्यते इत्यर्थः ।

तत्र च श्रुतिमाह । भिद्यते इत्यादि । (१२६)

नन्देतादृष्टजीवशुक्तस्य देहेन्द्रियादिभाजनस्ति न वैत्याशङ्का दशपट-
न्धादेन इन्द्रजात्मनिर्भितसौधसुहृदिवज्ञ बाधितातुइत्या मिथ्यात्मेन भाने-
ऽपि परमार्थतया भान नेत्याह । अथनित्यादिना न पद्धतीत्वनेन ।

अस्मिन्नर्थे श्रुतिमाह । चचक्तुरल्पादि ।

आचार्यवचनं प्रमाणयति उक्तश्चेत्यादि । इह जगति च एषात्मविद्
नान्य इति चेन्नित्य इत्यन्यः ।

स क इत्यपेक्षायामाह । य इति । यः कोऽपि महापुरुषो ब्रह्मात्मैव बत्व-
स चात्कारेण निरक्षणस्तमेदवृद्धिः सुप्रसूतस्यायां वया इतं न पद्धति

पूर्ववासनया क्रियमाणानि कर्मणि भुज्यमानानि ज्ञानाविरुद्धान्वारब्धफलानि च पश्यन्नपि बाधितत्वात् परमार्थंतो न पश्यति । यथा इदमिन्द्रजालमिति ज्ञानवान् तदिन्द्रजालं पश्यन्नपि परमार्थमिदमिति न पश्यति । सचक्षुरचक्षुरिक सकर्णीऽकर्णं इव समना अमना इव सप्राणोऽप्राण इव इत्यादिश्रुतेः । उक्तं च, सुषुप्तवज्ज्ञायति यो न पश्यति हयस्त्रं पश्यन्नपि चाहयत्वतः । तथापि कुर्वन्नपि निष्क्रियत्वं यः स आव्विवाच्य इतीह निश्चयः इति । (१२७)

अस्य ज्ञानात् पूर्वं विद्यमानानामेवाहारविहारादीनां अनुवृत्तिवच्छुभवासनानामेवानुवृत्तिभवति, शुभाशुभयोरीदासीन्यं वा । तदुक्तं, बुद्धादैतसतत्त्वस्थ यथेष्टाचरणं यदि । शुरां

तथाग्राहादिदार्थं न जायदत्त्वायामपि इतेन पश्यति तदृष्ट्या अस्त्राभितरिक्तजडपदार्थाभावात्, स यथोक्तः । किञ्च, कठाचित् अत्यानगदशायामाविद्यकसंस्कारेभवत्यात् भिज्ञादनादिव्यवहारेण इवं पश्यन्नपि समाध्यासामर्थ्यवशादहयत्वेन पश्यति, स च तथोक्तः । यत्र खोकसंयहारं नित्यादिकर्मणीयि कुर्वन्नपि आत्मवि कर्तृत्वाभावनिश्चयेन निष्क्रियः कर्त्तराहितो भवति कर्मफलेन न विप्रते स जीवन्नुस्तो नात्र संशयः कर्त्तव्य इत्यर्थः । (१२७)

नन्दस्य जीवन्नुस्तस्य योगीव्यरण्य सम पुण्यपापवेशो नात्मीवभिमानवशात् वयेष्टाचरणमायस्य परिहरति । अस्येत्वादि । अस्य पूर्वोक्तजीवन्नुस्तस्य ज्ञानात् प्रागेव शान्त्यादियुष्टैरपुभवासनाया निवारितत्वात् संसारदशायामप्रवलेनाहारादिमध्यत्तिवत् तत्पञ्चानोक्तरमपि शुभानामेव वाचनामत्तुहत्तिर्भवति नाशुभानामित्यर्थः ।

तस्मैश्वासैव को भेदोऽशुचिभक्षणे । ब्रह्मविश्वस्तथा सुक्षा
स आवज्ञो न चेतर इति । (१२८)

तदानीममानित्वादीनि ज्ञानसाधनान्यदेष्टत्वादयः सद्गु-
णासालक्षारवद्नुवर्त्तने । तदुक्तम्, एतप्राक्षावबोधस्य इदं-

नहु शुभयासनानामतुष्टोरपि प्रयोजनाभावात् किं तदत्तुष्ट्या इत्यव-
आह । शुभेत्यादि । अक्षाच्छोवन्मुक्तस्य यदेष्टाचरणप्रसङ्गो नासोति भावः ।
अक्षियज्ञर्थे पञ्चान्तरं संवादयति । तदुक्तमित्यादि ।

जीवन्मुक्तस्य ब्रह्मज्ञानित्वाभिमानो नासीत्यत्वापि सम्भाविताह ।
ब्रह्मविश्वमित्यादि । (१२८)

नहु विदुषां यदेष्टाचरणप्रसङ्गो नासीत्युक्तं तदत्तुपपत्तं, न साहृदयेन
न पितृवयेन, यस्य नाहंकरो भावो दुर्जियेत्य न विद्यते । इत्यापि ए इमान्
बोकान् न हन्ति न निवाध्यत इति, इयमेष्टतस्यहस्ताण्यथ कुरुते ब्रह्मवात-
स्त्राच्छाच्छीति, परमार्थवित् न पुण्यैर्च यापैर्क्षियते मनुजः, अन्तमेष्टस्यह-
स्त्राच्छी ब्रह्महस्ताण्यथाति च । कुर्वद्विषि न विद्यते यदेष्टाच्छी प्रपश्यति ।
समयादमयं प्राप्तेष्टाच्छी यतते च यः । स उनः समयं गम्युं स्त्रातन्त्रयेन्न
हीच्छति । आरब्धकर्मनामावात् बुधानामन्यथान्यथा । वर्त्तनं तेन
शास्त्रादेवं विभान्तव्यं न परिष्ठैरित्यादिशुतिष्ठत्वमित्युक्त्याक्यैविदुषां यदेष्टा-
चरण्यत्वाच्छाच्छीत्यादिति चेतु, सर्वं, तेषां वचनानां विद्यशुतिपरत्वेन
तत्त्वं अभियात् तात्पर्याभावात् । तदुक्तमाच्छीः, अधमाच्छाच्छीत्यादित्यानं
यदेष्टाचरणं ततः । धर्मकार्ये कथं तत् यावत् यत्र धर्मो विमुक्त्यतीति ।
नन्देष्टमानित्वमदाक्षित्वमहंसा ज्ञानिराजेष्टमित्यादिष्ठत्वमुक्त्याधनस्य चहेष्टा
सर्वभूताच्छाच्छीत्यादित्यनैः प्रतिपाद्यमानादेष्टत्वादिष्ठत्वमुक्त्याधनस्य च विदुषा
समाव्यमानत्वमन्तर्यामावात् तेन एह विरोधमायक्षामानित्यादिष्ठमादित्यान् ॥

षूत्वादयो गुणः । अयनातो भवत्यस्य न तु साधनहपिष्ठः
इति । (१२८)

किं बहुना अयं देहयादामादार्थमिच्छानिच्छापरेच्छाप्रा-
पितानि सुखदुःखलक्षणान्यारब्धफलान्यनुभवन्तःकरणाभा-

विविदिमासक्षात्विविद्यात् विद्यान्तु लक्षणत्वेनाक्षारवदतुर्भवानात् न
विरोध इत्याह । तदामीचित्यादि । जीवन्मुक्तावस्थायामित्यर्थः ।

चर्चाद्यर्थे वार्त्तिकसम्भविताह । तदुक्तमित्यादि । असु विविदक्षा-
यिनो जीवन्मुक्तास्तदेहृत्वादयो गुणः अप्रयत्नेन अत एव भवन्ति, न तु
साधनहपिष्ठः तं प्रति ते साधनहपाः न भवन्ति ।

तत्र चेद्यमाह । उत्पन्ने अत्यन्तवैषो अक्षात्मैकात्म-
मित्यवह्यः अतस्य ते गुणः लक्षणत्वेनैव भवन्तीत्यव्ययः । (१२९)

इयसा प्रवर्णेन प्रतिपादितेऽस्मिन् वेदान्तसारात्मे यत्वे श्रीमत्यरम-
गुरुपरमहंसपरिद्वाजकाचार्यसदानन्दयोगोन्देण महापुरुषेण अथ वेदान्तो
नामेत्यारभ्य साधनस्तुदयसम्बद्ध ग्रन्थात्मकारिणो मूलाचान-
निष्ठजित्यरमानन्दप्राप्तिविद्यये प्रतीयमानाविद्यकस्तत्प्रपञ्चजातस्य अक्षात्मैकात्म-
ध्यारोपापवादपुरःसरं सविस्तरं निष्पृष्टवत्वं प्रतिपाद्य तत्प्राधनस्य अवश्यादिकं
समपद्ममित्याय तस्यैविकारिष्यस्तत्प्रसादित्यव्ययानन्तरं अक्षात्मैकात्म-
वाचास्तुरेण निरक्षासम्भवेदवुद्देशीवन्मुक्तत्वं प्रदर्शितम् एतात्तत्रे कार्य-
विद्वः किं बहुलेखनेनेति मनसि विधाय सम्बन्धित अस्यैव जीवन्मुक्तास्य
स्वप्रकाशात्मानन्दात्मुभवेकनित्य भेदप्रतीत्यभावेऽपि अविद्यालेशवशात् प्रारब्धं
कर्म भुञ्जानो भिक्षाटनादिदेहयात्मामात्रक्रियाविशिष्टो अक्षीभूत एवावतिष्ठते
इत्युपर्यंहरति । किं बहुनेत्रादिना । प्रारब्धं विविधं स्तोकात्मतं भिक्षा-
टनादि, वाचाभ्यवस्थायां शिष्यादिभिर्दीयमानसम्भादिकं भरेकाङ्कतं, समा-

सादीनामवभासकः सन् तद्वसाने प्रत्यगानन्दपरब्रह्मणि प्राप्ते
खीने सति अज्ञानतत्कार्यसंस्काराणामपि विनाशात् परमकैव

ध्यवस्थायां अत्युगमदशायां वा आकाशफलपातयत् अक्षमात् जायमानं
यावद्यथपतनकर्त्तकवेदादिकलनिक्षालतसु । एव जीवन्मुक्तः प्रोक्तविविध-
प्रारब्धप्राप्तिं सुखदुःखमत्तमन् दुष्क्रादिद्विग्नया सर्वोदभासकः सन्
भोगेनारब्धकर्मण्ये सति प्रत्यगभिज्ञपरमालनि प्राणादित्यानन्तरं प्रजटा-
विद्यवसंस्थारः क्षत्रज्ञः सन् गवितसक्षमेदप्रतिभासो ब्रह्मवावतिष्ठते इति
सज्जवेदरहस्यात्मर्यमित्यर्थः । अवं जीवकुक्तो बुद्ध्राद्युपाधिविचये
सति वटाद्युपाधिविचिर्ज्ञाकाशवक्तुक इत्युपचारव्यवहारभाग् भवति ब्रह्म-
स्थापि अवासवत्यात् । तद्वक्त्रमाचार्यैः, न विरोधो न चोत्पत्तिर्वाङ् वद्वो न
च साधकः । न सहुर्वन् वा उक्त इत्येवा परमार्थता इति । अस्य जीव-
न्मुक्तोपाधिविगमनये प्राणाद्यविज्ञयरीरस्य अवितप्त्वोऽप्त्वमीर-
विन्दुवत् प्रत्यगभिज्ञपरमानन्दवौनस्तात् स्यूबशरीरं नोत्तिष्ठतीति ।

तत्र मृतिमाह । न तस्मेत्यादि ।

अवं जीवन्मुक्तो जीवज्ञेव दद्यमानात् रागदेशादिवस्त्वनात् विशेषेण
कृतः सन् वर्तमानहेऽपाते सति भाविदेहस्त्वात् विशेषेण सुच्यते इत्यत्तापि
मृतिमाह । विचुक्तचेति । इहदारण्येऽपि, यदा सर्वे प्रसुच्यन्ते कामा
येऽप्यहृदि स्थिताः । अथ यत्यौ वृत्तो भवत्यत्र ब्रह्म समक्षुते इति । वायिं
ऐऽपि, जीवन्मुक्तपदं त्वक्ता ज्ञेषु कावदात्माते । भवत्यहेऽकृत्य' पदमः
स्यान्दत्तामिवेति । च सङ्गो हृदयं पुरुषः; आकाशवत् सर्वगतक्ष नित्यः; अस्त्रा-
विरं शुद्धमपायविज्ञमित्यादिशुत्या प्रत्यगालनो नित्यत्वयरिपूर्वत्वकूटस्त्व-
अरथात् उत्पत्त्यामिविज्ञतिसंस्कारचक्रविधकियाफलविज्ञपत्तेन विद्यया
नित्यगिहत्वाविद्यार्गदत्तिमात्रेण प्राप्त एवात्मा पुरुषः प्राप्त इत्युपचर्यते ।

स्वमानन्देवरसमख्लभेदप्रतिभासरहितमखण्डं ब्रह्मावतिष्ठते,

अधिष्ठानस्य गमनाभावे अध्यक्षस्य शोकान्तरगमनायोगात् न साक्षोक्त्वा दिहुक्षिण्यात् ।

न च अपाप्नस्य क्रियासाध्यस्य वस्तुनो विद्यमानान्तर्निहत्तेच पुरुषार्थत्वं
दद्य म अब तदभावात् कर्त्तव्यं पुरुषार्थत्वमिति चेत् न अनवोरेव पुरुषार्थत्वमिति
नियमाभावात्, अस्याद्यायामारोपितरक्षणो विष्वद्वत्कष्टगतचामीवरक्ष
भान्तपुरुषस्याप्नवाक्येन तयोर्निङ्गत्याप्नोरपि पुरुषार्थत्वद्यते । अथ संयहः ।
आकाशान्तरमलं निरक्षममलं प्राप्नश्च तत्त्वं परं कष्टस्याभरणादिवद्वद्वभम-
वशास्याद्यापिशाची यथा । आप्नोक्ताप्निनिहत्तिवत् शुर्तिशिरोवाक्यात्
गुरोरत्यिताङ्गस्तद्वान्तरिक्षतः परमुक्तं प्राप्नं तयोरुक्ते इति ।

न च सक्षान्तामपि विशिष्टभीष्मप्रभनीनाम् अपरोक्षज्ञानिर्वा पुनर्देहान्तर-
अवश्यात् केवलं ज्ञानोत्पत्तिसमय एवाक्षज्ञानानामकाकं सुक्षिप्तभवतीति कर्त्तव्यं
विश्विष्मः, अतो ज्ञानव्यतिरिक्षमपि उपायान्तरं किञ्चित् कर्त्तव्यमिति वाच्यं
शास्त्रप्रामाण्यादेव तदुपपत्तेः । ब्रह्म वेद ब्रह्मै भवति, तरति योक्तमात्म-
विदित्वादिशुर्तिभिज्ञानोद्यपत्तिसमयमेव सुक्षिप्तिपादनात् । तदुक्तं येष्वा,
तीक्ष्णं अपचम्पते वा न दद्वतिरपि परिवर्तनं देहम् । ज्ञानसमक्षे सुक्षः
केवलं याति इतयोक्त इति । विशिष्टादीनान्तराधिकारिकपुरुषत्वेन यावदधिकारं
प्रारब्धवेगप्रयुक्तशापादिका स्त्रीकरान्तरदेहप्राप्तेऽपि तद्देहभाविभोगस्य
निवारयित्वमशक्यत्वात् प्रारब्धस्य विना भोगेन ज्ञायात्पुरपत्तेः ।
यावदधिकारमवस्थितिराधिकारिकाचामिति भगवद्ग्रामैर्विशिष्टत्वात् । अस्य-
दादीनामु प्रारब्धकर्मणोऽनेकदेहारन्तरकल्पवश्वेऽपि चरमदेहं विनापरोक्ष-
ज्ञानोत्पत्तिरक्षणात् वासदेवे तया दद्वत्वात्, अन्यथा गर्भस्यस्य अवश्याद्यभावेन
ज्ञानोत्पत्तिरुपपत्तेः । न च ज्ञानिनामपि ज्ञानावस्थायां देहान्तरस्त्रीकारवद्
उक्तानामविष्म दुनर्देहान्तरस्त्रीकारः किं न ज्ञानिति चेत्त, वश्वे अप्र-

न तस्य प्राणा उत्क्रामन्त्यतैव समवलीयते विमुक्तश्च विमुचते
इत्येवमादिशुतेः इति ।

इति परमहंसपरिव्राजकाचार्यश्रीसदानन्दयोगीन्द्रविरचितं
वेदान्तसारप्रकरणं समाप्तम् ।

षष्ठाविशदित्वादिवाक्येषु कण्ठाद्विर्गमनाभावत्वत्यात्, देहान्तरप्राप्तेषु तद-
न्तरप्रतिपत्ताविव्यत्र देहाद्विर्गमनन्तर्यात् विमुच्यम् । तदुक्तं खान्दे, बाल्यत्
देहे हडं ज्ञानमपरोक्षं विजायते । तदेहपातपर्यन्तमेव संसारदर्शनम् ।
पुराणं नाच्छि संसारदर्शनं परमार्थतः । कथं तदृशं देहविनाशादूर्ज-
स्त्वच्यते । तस्माह॑ ब्रह्मात्मविज्ञानं हडं चरमविषयहे । जायते सुक्षिंदं ज्ञान-
प्रसादादेव चच्यते इति । तस्मात् सुषूक्तं विसुक्तश्च विष्वच्यते इति ।

नित्यशुद्धपरिपूर्णमहयं सद्विदात्मकस्त्वरूपश्चरम् । वर्वदा सुष्वमबो-
धत्वक्तर्त्तर्जितं चद्वदिक्षितं तत्परम् ।

गोवर्द्धनप्रेरणया विसुक्ते ज्ञेत्रे पवित्रे नरसिंहयोगो । वेदान्तसारस्य
चकार टीकां सुबोधिनीं विष्वपतेः पुरस्तात् ।

जाते पञ्चशताधिके दशशते संवत्सराणां एुनः संजाते शतवत्सरे प्रभुवरः
श्रीशाक्षिवाहे शके । प्राप्ते दुष्क्षम्बरे शुभशुचो मासेऽत्मत्वान्तिथौ प्राप्ते
भार्गववासरे नरहरिदीकाङ्क्षारोऽवकाशम् ।

इति श्रीपरमहंसपरिव्राजकाचार्यश्रीसदानन्दपूज्यपादशिष्यश्रीन्दिचिंह-
सरस्तीक्ष्णता वेदान्तसारटीका सुबोधिन्द्रास्या समाप्ता ।

वेदान्तसार ।



परमहंसपरिव्राजकाचार्य-
श्रीसदानन्दयोगीन्द्रने प्रणीत है ।



दण्डिता रमावाइने संख़ृत
और अनुवादित है ।



श्रीहौरालालढोलने प्रकाशित है ।



कलाकृता

१२७ न० मस्जिद बाड़ीश्टि वेदान्तयन्त्रमें
श्रीनीवाम्बरविद्यारब्दने छापी ।



१९८८ साल ।

वेदान्तसार।

परिच्छेदशूल्य, नित्यज्ञान, आनन्दस्वरूप, वाक्य और
ममके अगोचर और जगत्के आधारस्वरूप परमामाको इष्ट-
सिद्धिके लिये आश्रय करता है ।

नामसे अद्यानन्द जिनमें हैं तज्ज्ञानका अभाव या इस
वास्ते जो यथार्थ अद्यानन्द, उन गुरुजीकी उपासना करके
यथाभाविति वेदान्तसारकी रचना करता है ।

खतःसिद्ध प्रमाण उपनिषद् और उसके सहायकारक
शारीरसूत्र वग्रेरह (अध्यात्मविचारपूर्णशूल्य) वेदान्त नामसे
कहे जाते हैं ।

यह शूल्य वेदान्तप्रकरणही है, अर्थात् वेदान्तप्रतिपादित
विषयही इसमें प्रतिपादन किया जाता है वेदान्तके अनुबन्ध
एतुष्टयमें इसके भी अनुबन्ध सिद्ध हैं इस लिये इसमें पृथक्
अनुबन्धोंकी आलोचना करनेका प्रयोजन नहीं हैं ।

धर्मिकारी, विषय, सम्बन्ध, और प्रयोजन ये चार वेदान्त
में अनुबन्ध कहे जाते हैं ।

यथोक्तक्रमसे वेद, वेदाङ्ग इत्यादिका अध्ययन करके वेदार्थज्ञानी इहजन्म अथवा परजन्ममें काम्यकर्म और निषिद्ध कर्मोंका परित्याग करके नित्य नैमित्तिक प्रायशित्त, उपासना कार्यके अनुष्ठान करनेके कारण सब पाप निर्गंत हो जानेसे जिसका अन्तःकरण निर्मल हुआ है और जो साधन चतुष्टय सम्बन्ध है वह जीव अधिकारी कहा जाता है।

खर्गादि सुख प्राप्ति होनेके लिये ज्योतिष्टोम प्रभृति यज्ञादि कर्मोंको काम्यकर्म कहते हैं।

नरकादि दुःखभोगोंके कारण ब्रह्महत्या प्रभृति कर्मोंको निषिद्ध कर्म कहते हैं।

जिन सम्योपासनादि कर्मोंके नहीं करनेसे पाप होता है उनको नित्यकर्म कहते हैं।

पुत्रजन्म प्रभृति (विशेष समयोंमें) जातेष्टि प्रभृति यज्ञानुष्ठानोंको नैमित्तिक कर्म कहते हैं।

केवल पापचय होनेके कारण चान्द्रायणादिको प्रायशित्त कर्म कहते हैं।

चित्तके एकाग्रतासाधक ग्राहित्यविद्या प्रभृति सगुण-ब्रह्मविषयक मानसव्यापार (धानधारणादिक) उपासना कहे जाते हैं।

इनमें नित्य, नैमित्तिक, और प्रायशित्त इनका सुख्य प्रयोजन चित्तकी शुद्धिही है और उपासनाका सुख्य प्रयोजन चित्तकी एकाग्रता करना है।

इसमें वेदका प्रमाण जैसा “वेदाध्ययन” यज्ञ, दान, तपस्या और अमरणादि व्रतोंको करके ब्राह्मण इस आत्माको जानने चाहते हैं ।

नित्य, नैमित्तिक, और उपासना कर्मोंका आनुषङ्गिक फल पिट्ठलोक सत्यकोकादि प्राप्ति यह है इसका शुतिका प्रमाण है जैसा “कर्मसे विट्ठलोक, और उपासनासे देवलोक प्राप्त इतीता है ।”

नित्या नित्य वस्तुविवेक, ऐहिक पारतिक फलभीगमें विरक्ति, शमद्भादि साधनसम्भवि और सुमुकुल ये चार साधनचतुष्टय हैं ।

ब्रह्मही एक नित्य, और सब अनित्य इस प्रकार विवेचन को नित्यानित्य वस्तुविवेक कहते हैं ।

जिस तरह इह लोकमें मात्यचन्दनादि सब कर्मजनित भोग अनित्य हैं उसी प्रकार परलोकमें स्वर्गादि विषयभीगभी कर्मजन्य हीनेके कारण अनित्य हैं इस लिये इन सबोंसे निष्पत्तिको ऐहिक पारतिक फलभीग विराग कहते हैं ।

शान्ति, ईश्वरसम्बन्धि अवण मनन और निदिध्यासनके व्यतिरिक्त और सब विषयोंसे अक्तरिन्द्रियोंका नियन्त्रण रखना शम है ।

ईश्वरसम्बन्धि कार्योंके व्यतिरिक्त इतर विषयोंमें बाह्य-द्वियोंका नियन्त्रण करना दम है ।

ईश्वरसम्बन्धि कार्योंके अतिरिक्त इतर विषयोंसे निवार्त्ति
इन्द्रियोंका इतर सब विषयव्यापारमें विदाम अथवा विधि-
पूर्वक विहित कर्मका परित्याग उपरति है।

शीत, उषा इत्यादिको सहन करना तितिचा है।

ईश्वरसम्बन्धि श्वसादि अथवा तत्सदृश और कोई विषय-
में नियन्त्रित किये हुए मनकी एकाग्रता समाधान है।

गुरुवाक्यमें और वेदान्तवचनमें विश्वास अहा है।

मोक्षकी इच्छा मुमुक्षुत्व है।

इस प्रकारका जीव अधिकारी होता है। “शान्तो दान्त”
इत्यादि श्रुतिवाक्यसे यह प्रमाण है। औरभी कहा है कि
शान्तचित्त इन्द्रियदमनकर्त्ता दोषरहित आज्ञावह, गुणवान्,
सर्वदा अनुगत और मुमुक्षु ऐसे मनुष्यको ये सब उपदेश
करना।

जीवचैतन्य और ब्रह्मचैतन्यका ऐक्यरूप शुद्धचैतन्यप्रमेय,
उसमें ही सब वेदान्तोंका तात्पर्य विषय है।

जीव और ब्रह्मके ऐक्यरूप प्रमेयके साथ तत्प्रतिपादक
उपनिषद् प्रमाणका बोधवोधक भाव सम्बन्ध है।

ऐक्यप्रमेयविषयक आज्ञाननिवृत्ति और उसकी फलस्वरूप
आनन्दप्राप्ति प्रयोजन है। इसमें श्रुतिप्रमाण जैसा “आम-
ज्ञानी श्रीकर्मे उत्तीर्ण होता है, जो ब्रह्मको जानता है वह
ब्रह्मही होता है।”

जिसका मस्तक जलता है वह जैसा शीतल जलके पास

जाता है उस तरह जनन मरणरूपी संसारामिसे जलता हुआ मनुष्य समित आदिक उपहार लेकर ब्रह्मनिष्ठ गुरुके पास जाकर उसकी सेवा करे। “ब्रह्मज्ञानके लिये समित ग्रहणपूर्वक शिष्य ओविय और ब्रह्मनिष्ठ ऐसे गुरुके पास जावे” ऐसा श्रुति कहती है। वह गुरु परम कपार्पूर्वक अध्यारोप और अपवाह न्यायसे शिष्यको उपदेश करते हैं। इसमें श्रुतिप्रमाण है जैसा—“बह विदान् गुरु, जिस विद्याके द्वारा नित्य सत्य पूर्णं ब्रह्म जाना जाता है वही यथार्थं ब्रह्म-विद्या उक्त प्रकार शिष्यको उपदेश करेंगी”

रज्जुमें सर्पका आरोप करनेके सट्टश जो वास्तविक वसु नहीं उसमें वसुलका आरोप करनाही अध्यारोपन्याय है।

नित्य, ज्ञान, आनन्दस्वरूप अहितीय ब्रह्मवसु है। अज्ञानादिक जड़ पदार्थ सब अवसु हैं।

सत् और असत्से जुदा सत्त्व, रजस्, तमस् इस त्रिगुणमय ज्ञानका विरोधि भावस्वरूप जो कोई पदार्थ उसके अज्ञान कहते हैं। इसमें “मैं अज्ञ हूँ”। मैं सुभको जानता नहीं” इत्यादि अनुभव प्रमाण हैं।

“उज्ज्वल आकाशी शक्ति जो प्रकाति वह सत्त्वादि अपने गुणोंसे आच्छादित रहती है” ऐसा श्रुति प्रमाण है।

इस अज्ञानको समष्टि अभिप्रायसे एक और व्यष्टि अभिप्रायसे अनेकरूप व्यवहार किया जाता है।

जैसा बहुत हजारोंको समष्टि अभिप्रायसे एक वन कहते हैं

अथवा जैसे बहुत जलकी समष्टि अभिप्रायसे एक जलाशय (तालाव) कहते हैं वैसाही नानाप्रकारोंसे विराजित जीवोंके अज्ञानकी समष्टि अभिप्रायसे एक अज्ञान कहा जायगा । “जन्मरहित सब रजस्तमस् इन गुणोंसे व्याप्त अज्ञान एकही है” ऐसा श्रुति प्रमाण है ।

यह अज्ञानसमष्टिही उच्चम उपाधि है, अतएव विशुद्ध सत्त्वही मुख्य है । इस अज्ञानसमष्टिमें रहते हुए चैतन्यकी सर्वज्ञ, सर्वेन्द्रिय, सर्वनियन्त्रित्वादि गुणयुक्त अव्यक्त, अन्तर्यामी जगत्कारण और ईश्वर, इन सब शब्दोंसे निर्देश किया जाता है ।

सब अज्ञानका प्रकाशक होनेके कारण वह सर्वज्ञ है । “सामान्यसे और विशेषसे वह सब जानता है” ऐसा श्रुति प्रमाण है ।

ईश्वरकी उपाधिस्थरूप यह अज्ञानसमष्टि सब प्रपञ्चका कारण रहनेसे ‘कारणशरीर’ आनन्दवाहक्य और कोषके सट्टग्र आच्छादक रहनेसे ‘आनन्दमय कोष’ और सब इन्द्रियोंका उपरमस्थान होनेसे ‘सुषुप्ति’ है इसलिये स्थूल और सूक्ष्म प्रपञ्चका लयस्थान कहा जाता है ।

जैसा बनके व्यष्टि अभिप्रायसे नानाप्रकार त्रुट्य कहे जाते हैं और जैसे जलाशयके व्यष्टि अभिप्रायसे अनेक जल कहे जाते हैं उसी तरह नानाप्रकारसे विराजित जीवोंके अज्ञान को व्यष्टि अभिप्रायसे नानाप्रकारका अज्ञान कहनेमें आता

हे । इसका प्रमाण शुतिमं है जैसा “इन्द्र अर्थात् ईश्वर अनेक प्रकारकी मायासे नानाप्रकार रूप धारण करता है ।

इस खानमें प्रत्येकजीवव्यापिनी और समस्तजीवव्यापिनी हीनेके कारण मायाकाभी व्यष्टि और समष्टि रूप व्यवहार किया जाता है ।

इस अज्ञानकी व्यष्टिहीन उपाधि है इसलिये तमोगुणमिश्रित सत्त्वही श्रेष्ठ है ।

इस व्यष्टि अज्ञानसे उपहित चैतन्यको अत्यज्ञता, निरीश्वरतादिगुणयुक्त प्राज्ञ कहा जाता है ।

पृथक् पृथक् व्यष्टि अज्ञानका प्रकाशक हीनेसे यह प्राज्ञ, और मलिन सत्त्वप्रधान अस्त उपाधिविशिष्ट है इसलिये इसको अनतिप्रकाश कहते हैं ।

इस व्यष्टि अज्ञानको अहङ्कारादिकोंका कारण हीनेसे कारण शरीर आनन्दबाहुल्य और कोषके सदृश आच्चादक हीनेसे आनन्दमय कोष, इन्द्रियादिकोंका उपरमस्थान हैं, इसलिये स्थूल और सूक्ष्म प्रपञ्चका लयस्थान कहा जाता है ।

उस सुषुप्तिकालमें ये ईश्वर और प्राज्ञ दोनों चैतन्यसे प्रकाशित भये हुए अति सूक्ष्म अज्ञानडत्तिसे आनन्द अनुभव करते हैं । इसमें शुतिप्रमाण है जैसा “चैतन्यके प्रकाशसे आनन्दका भोक्ता प्राज्ञ है ।” शुतिप्रमाणभी है जैसा “मैं सुखसे निद्रित रहा उस शमय मैंने कुछभी नहीं जाना”

इस प्रकार विद्वासे जागत हुए व्यक्तिका परामर्श (अनुभव अथवा वाद कहना) होता है ।

जिस प्रकार हृष्टकी समष्टिका बनसे और बनकी व्यष्टिका हृष्टसे जलकी समष्टिका जलाशयसे और जलाशयकी व्यष्टिका जलसे भेद नहीं होता है उसी प्रकार इस अज्ञानसमष्टिके सहित अज्ञानव्यष्टिका भेद नहीं ।

इस अज्ञानसमष्टिरूप उपाधियुक्त चैतन्य जो ईश्वर उसके सहित व्यष्टि अज्ञानसे संयुक्त चैतन्यप्राञ्छका भेद नहीं है। जैसा हृष्टसमष्टिरूप बनमें स्थित आकाशसे बनव्यष्टिरूप हृष्टमें स्थित आकाशका अभेद है और जलसमष्टिरूप जलाशयमें प्रतिविम्बित आकाशसे जलाशयव्यष्टिरूप जलमें प्रतिविम्बित आकाशका भेद नहीं। इसमें शुतिप्रमाण है “वह सबका ईश्वर, वह सर्वज्ञ, वह अन्तर्यामी, वही सबका कारण, और वही सब भूतोंके (स्थावर जड़म प्राणी वा पदार्थ) उत्पत्ति और प्रलयका कारण है”

बन अथवा तत्त्वस्थ आकाश, हृष्ट अथवा तद्गत आकाश और जलाशय वा तद्गत प्रतिविम्बस्थित आकाश, जल अथवा उसमें प्रतिविम्बस्थित आकाशादिकका आश्रयस्तरूप असीम महाकाशके न्याईं यह समष्टि व्यष्टि अज्ञान और तत्संयुक्त चैतन्योंका आधारभूत जो असीम चैतन्य हैं वह तुरीय ब्रह्म चैतन्य कहा जाता है। “मङ्गलस्तरूप अद्वितीय चैतन्यको चतुर्थ करके मानते हैं, वह आका, वही विज्ञेय है” ऐसा शुतिप्रमाण है ।

जिस प्रकार दग्ध लौहपिण्ड से अभिन्न अनिको “खोहा जलता है” इस वाक्यका वाच्य और लौहपिण्ड से जूदा उसका लक्ष्य कहा जाता है उसी प्रकार इस व्यष्टिसमष्टि अच्छान् और तत्स्थित चैतन्यके सहित अभिन्नत्वरूप यह तुरीय चैतन्य “तत्त्वमसि” इत्यादि महावाक्योंका वाच्य और जूदे प्रकारसे महावाक्योंका लक्ष्य होता है।

इस पूर्वोक्त अच्छानकी आवरण, और विज्ञेप नामकी दो शक्ति हैं। जिस प्रकार मनुष्यके नयनको आच्छादन करने-वाले प्रत्यस्थानव्यापी मेघमण्डलको बहुत बड़े सूर्यमण्डलका भी आच्छादक बोलते हैं, उसी प्रकार अविवेकी मनुष्यके परिच्छब्द ज्ञानकी आच्छादक छोनेसे भी सर्वव्यापी परब्रह्म की आच्छादक कहानेवाली अच्छानशक्तिको आवरणशक्ति कहते हैं। इसमें प्रमाण भी है—“जैसा अविवेकी मनुष्य आप मेघावृत चक्षु होकर कहता है कि “सूर्य मेघाच्छब्द छोनेके कारण प्रकाशरहित हुआ है” वैसा ही भूढ़ व्यक्तिके दृष्टिमें जो बड़रूपसे प्रकाशित होता है वही नित्यज्ञानस्तरूप आत्मा में हैं।”

जैसा भूलये रज्जु (डोरी)में रज्जु ज्ञान न होकर वह सर्प है ऐसा ज्ञान होनेका सम्बन्ध रहता है वैसा इस आवरण शक्तिये आहुत आत्माका स्तरूप ज्ञान न होकर कत्तूल भोक्तूल और सुख, दुःख, मोहाम्बक प्रपञ्चका संसारी ऐसी उसमें सम्भावना किए जाती है।

जैसा रजुविषयक अज्ञान अपने शक्तिसे रजुमें सर्पको रूप दिखलाता है वैसा अज्ञानभी जिस शक्तिके द्वारा आहत आकाशमें आकाशादि भ्रमको उत्पन्न करता है ताड़ग सामर्थ्य 'विज्ञेयशक्ति' कहती है। इसमें प्रमाण—'अज्ञानकी विज्ञेप शक्ति ब्रह्मादि स्तुत्पर्यन्त जगत्को उत्पन्न करती है।

उक्त शक्तिद्वययुक्त और अज्ञानसे उपर्युक्त चैतन्य आब मुख्यतः प्रपञ्चका निमित्त कारण और उपाधिरूप अज्ञान मुख्यतः उपादान कारण है, जैसा ऊर्णनाभि (मकड़ी) अपनेसे मुख्यतः अपना कार्य जो तत्तु उसमें निमित्त कारण, और शरीर मुख्यतः उपादान कारण होता है।

तमोगुणप्रधान विज्ञेप शक्तिसे युक्त अज्ञानोपहित चैतन्यसे आकाश, आकाशसे वायु, वायुसे अग्नि, अग्निसे जल, जलसे घृणिवी, क्रमसे उत्पन्न हुए हैं। इसमें श्रुतिप्रमाण है यथा—“उस नित्य चैतन्यस्तरूप आकाशे आकाश इत्यादि उत्पन्न हुए हैं।”

उन आकाशादिकोंमें जड़ताका आधिक्य रहनेसे उनका जो कारण उसमें तमोगुणका प्राधान्य रहनेका अनुमान होता है।

उत्पन्निके बाद उन आकाशादिकोंमें कारण गुण झामसे तारतम्य विशेषसे सत्त्व, रजः, तमः ये गुण उत्पन्न होते हैं।

उन्ही अवस्थाप्राप्त आकाशादिकोंको सूक्ष्मभूत, महाभूत,

पच्चतम्भाव, और अपच्चीकृत कहते हैं। इन सब सूक्ष्मभूतोंसे सूक्ष्म शरीर और स्थूलभूतभी उत्पन्न होते हैं।

सप्तदश अवयवयुक्त लिङ्गशरीर सूक्ष्म शरीर है।

पांच ज्ञानेन्द्रिय, बुद्धि, मन, पांच कर्मेन्द्रिय, और पञ्च वायु ये सप्तदश अवयव हैं।

शीत, त्वक्, चक्षु, जिङ्गा और प्राण ये पांच ज्ञानेन्द्रिय हैं।

ये सब ज्ञानेन्द्रिय जुदे जुदे आकाशादिकोंके सात्त्विक अंगसे उत्पन्न होते हैं जैसे—आकाशके सत्त्वांशसे शीत, वायुके सत्त्वांशसे त्वक्, तेजके सत्त्वांशसे चक्षु, जलके सत्त्वांशसे जिङ्गा और पृथिवीके सत्त्वांशसे प्राण उत्पन्न होता है।

निश्चयात्मक अन्तःकरणहृत्ति बुद्धि है। सङ्कल्पजिकत्यात्मक अन्तःकरणहृत्ति मन है।

चित्त और अहङ्कार ये बुद्धि और मनके केवल अन्तर्भौमिक हैं। अनुसन्धात्मक अन्तःकरणकी हृत्ति चित्त है। अभिमानात्मक अन्तःकरणहृत्ति अहङ्कार है।

बुद्धि और मन ये दोनों मिथित आकाशादि पञ्चभूतोंके सात्त्विक अंगसे उत्पन्न होते हैं। ये पांच ज्ञानेन्द्रिय बुद्धि और मन, प्रकाश स्वभाव होनेके कारण सात्त्विक अंशोंके कार्य हैं।

ज्ञानेन्द्रियोंके साथ मिलित यह बुद्धि, 'विज्ञानमय कोष' होता है।

वही विज्ञानमय कोष, कर्तृत्व, भोक्तृत्व, सुखिल, दुःखिल

इत्यादिका अभिमानी इहसोक परसोकगामी व्यावहारिक जीवशब्दसे कहा जाता है ।

पांच कर्मेन्द्रियोंके साथ मिलित मन मनोमय कोष होता है ।

वाक्, पाणि, पाद, पायु, और उपस्थ, ये पांच कर्मेन्द्रिय हैं ।

ये पांच कर्मेन्द्रिय जुदे जुदे आकाशादिकोंके 'रजः' अंशसे उत्पन्न होते हैं, जैसे—प्राकाशके रजींशसे वाक्, वायुके रजींशसे पाणि, तेजके रजींशसे पाद, जलके रजींशसे पायु, और पृथिवीके रजींशसे उपस्थ उत्पन्न होता है ।

प्राण, अपान, व्यान, उदान और समान ये पांच वायु हैं ।

नासायमें रहनेवाला ऊर्ध्वगमनशील वायु प्राण है ।

यायु आदि खानमें रहनेवाला अधोगमनशील वायु अपान है ।

समस्त शरीरव्यापी सर्व नाड़ीगमनशील वायु व्यान है ।

कण्ठखायी ऊर्ध्वगमनशील उत्कमण वायु उदान है ।

खाये पीये आचादिका समीकरणशील वायु समान है ।

परिपाक अर्थात् रस, रुधिर, शक्ति, मस, इत्यादि करण समीकरण कहा जाता है ।

साङ्घरमतामुयायी आचार्यलोग कहते हैं कि नाग, कूर्म, छाकर, देवदत्त, और धनञ्जय नामी औरभी पांच वायु हैं ।

उद्गिरणकारी वायु नाग है ।

चक्रका उमीलनकारी वायु कूर्म है ।

ज्ञानक वायु क्षकर है ।

जून्मयकारक वायु देवदत्त है ।

पुष्टिकारी वायु धनञ्जय है ।

परन्तु वैदानिक आचार्य प्राणादि पांच वायुमें नागादिक पांचोंका अन्तर्भूत करके प्राणादि पञ्चकही कहते हैं ।

ये प्राणादि पञ्चवायुसंयुक्त आकाशादि पञ्चभूतोंके रजींशसे उत्पन्न होते हैं ।

पञ्चकमेन्द्रियोंके साथ संयुक्त ये प्राणादि पञ्चवायु प्राणमय कीष कहा जाता है ।

गमनागमनादिकक्रिया इनकी स्वाभाविक हीनेके कारण इन प्राणादि पञ्चवायुओंको रजींशके कार्य कहते हैं ।

इन पञ्चकीषोंमेंसे ज्ञानशक्तिविशिष्ट विज्ञानमय कीष कर्तृरूपसे है ।

इच्छायशक्तिविशिष्ट मनोमय कीष कारणरूप है ।

क्रियाशक्तियुक्त प्राणमय कीष कार्यरूप है ।

इस प्रकार इनकी योग्यता रहनेके कारण इनके विभाग-को ऐसा वर्णन करते हैं ।

ये तीन कीष एकत्रित हीनेसे सूक्ष्म शरीर कहा जाता है ।

यहां भी सब सूक्ष्म शरीर एकरूपसे बन, अथवा जलाशयके सट्टश समष्टि, और अनेकरूपसे टृच अथवा जलके सट्टश व्यष्टि है ।

इस सूक्ष्म शरीर समष्टिरूप उपाधिसे उपहित चैतन्यको
सूत्रामा, हिरण्यगर्भ, वा प्राण कहते हैं, कारण वह सूत्रके
बाईं सकल वस्तुओंमें ओत प्रीत है और ज्ञान, इच्छा,
कियाशक्तियुक्त अपश्चीकृत महाभूतभिमानी है।

हिरण्यगर्भके उपाधिस्तरूप इस सूक्ष्म शरीर समूहको,
स्थूल शरीरसे अति सूक्ष्म रहनेके कारण, सूक्ष्म शरीर और
कोषतय कहते हैं, और जाग्रत् वासनामय होनेसे स्पन्द और
स्थूल प्रपञ्चका लयस्थानभी कहते हैं।

इस सूक्ष्म शरीरकी व्यष्टिरूप उपाधिसे उपहित चैतन्य
तैजसशब्दका वाच्य होता है, कारण तेजीमय अक्षकरण
उभकी उपाधि है।

तैजसका उपाधिरूप इस व्यष्टि सूक्ष्म शरीरको स्थूल
शरीरसे भ्रति सूक्ष्म रहनेके कारण सूक्ष्म शरीर और कोषतय
कहते हैं, और जाग्रत् वासनामक रहनेके कारण स्पन्द और
स्थूल शरीरका लयस्थान कहते हैं।

ये हिरण्यगर्भ और तैजस दोनों सूक्ष्म मनोब्रह्मि द्वारा
सूक्ष्म विषयका अनुभव करते हैं इसमें “सूक्ष्म वस्तुका भोगी
तैजस” ऐसा श्रुतिप्रमाण है।

यहाँ भी सूक्ष्म शरीरकी समष्टि और उसकी व्यष्टि ये पर-
स्पर अभिव्यक्ति हैं, और उसमें रहनेवाले हिरण्यगर्भका और
तैजसका परस्पर अभिव्यक्ति है, जैसा वनसे हृष्टकर अभिव्यक्ति और
वनमें रहनेवाले और हृष्टमें रहनेवाले आकाशमें अभिव्यक्ति है।

जलाशयसे जलका भेद नहीं और जलस्थित आकाशके प्रतिविम्बसे जलाशयस्थित आकाशप्रतिविम्बका अभेद है।

इस प्रकारसे सूक्ष्म शरीर उत्पन्न होता है।

पञ्चीकृत स्थूलभूत है।

आकाशादि पञ्चभूतोंमेंसे प्रत्येक भूतको समान दो भागमें विभक्त करके जो दश अंश होते हैं उनमेंसे प्रत्येक पञ्चभूतोंके पहिले पांच भागोंकी समान चार अंशोंमें विभक्त करके वे प्रत्येक चार अंश अपने हितीयार्द्धको क्षीड़कर इतर चार भूतोंके हितीयार्द्ध भागके साथ मिश्रित करनेको पञ्चीकरण कहते हैं। इसमें प्रमाण यथा—पांच भूतोंमेंसे प्रत्येक भूतको समान दो भागोंमें विभक्त करके पश्चात् प्रत्येकके प्रथम भाग को चार भागोंमें विभक्त करना और अपनेको क्षीड़कर इतर चार भूतोंके प्रत्येक प्रथमांशमें उक्त चार अंशका एक एक अंश मिला देनेसे पञ्चीकृत होता है।

इस प्रकारका पञ्चीकरण प्रमाण नहीं ऐसी शङ्खा नहीं है कारण त्रिवृतकरण शुतिमें पञ्चीकरणका उपलब्धण हुआ है। पञ्चभूत पञ्चात्मकरूपमें समान होनेसे भी प्रत्येकमें पृथक् पृथक् आकाशादिका व्यवहार होता है। इसमें न्यायकी प्रमाण है यथा—अपने अपने अंशका आधिक्य रहनेसे उस नामसे प्रस्त्वात् होता है।

उस पञ्चीकरणके समयमें आकाशमें शब्दगुण अभिव्यक्त होता है, वायुमें शब्द और सर्व, अग्निमें शब्द, सर्व, और

रूप, जलमें शब्द, सर्व, रूप, और रस, पृथिवीमें शब्द, सर्व, रूप, रस और गन्ध, ये गुणव्यक्त होते हैं ।

इन पश्चीकृत भूतीसेही एकके ऊपर एक ऐसे रहनेवाले भूलींक, भुवर्लींक, स्वर्गलींक, महालींक, जनीलींक, तपोलींक, सत्यलींक, और एकके नीचे एक ऐसे रहनेवाले अतल, वितल, सुतल, रसातल, तलातल, महातल, पाताल, ब्रह्माण्ड चार प्रकारींके स्थूल शरीर और उनके भीगोपयुक्त अन्न, पान आदिक सब उत्पन्न होते हैं ।

जरायुज, अण्डज, स्वेदज और उद्दिङ्ग ये चार प्रकारके स्थूल शरीर हैं ।

जरायुजे उत्पन्न मनुष्य पशु आदि जन्तु जरायुज हैं ।

पचि सर्पादिक अण्डसे उत्पन्न अण्डज हैं ।

यूका, मध्यक आदि क्रेद और धर्मादिसे उत्पन्न स्वेदज हैं ।

भूमिसे उत्पन्न वृणवक्षादिक उद्दिङ्ग हैं । यहां भी चतुर्विंध स्थूल शरीर समुदायमें वन अथवा जलाशयके सट्टश समष्टि और पृथक् रूपमें वन अथवा हृत्के सट्टश वर्णिष्ठ होती है ।

इस स्थूल शरीर समष्टिमें रहा हुआ चैतन्य 'बैश्वानर' और 'विराट' नामसे कहा जाता है, कारण सर्वदेहाभिमानी भी अनेक प्रकारसे विराजमान हैं ।

इसकी समष्टि यह स्थूल शरीर अन्नका विकार होनेसे

‘अन्नमयकोष’ और स्थूल भोगीका आयतन रहनेके कारण ‘जायत्’ शब्दका वाच्च होता है।

इस स्थूल शरीरकी व्यष्टिमें रहा हुआ चैतन्यके विष्व कहा जाता है, कारण ये सूक्ष्म शरीरके अभिमानको न छोड़कर स्थूल शरीरमें प्रविष्ट है।

इस व्यष्टिको स्थूल शरीर और अन्नका विकार रहनेके कारण ‘अन्नमय कोष’ और स्थूल भोगीका आयतन रहनेके कारण ‘जायत्’ कहते हैं।

जायत् कालमें विष्व और वैश्वानर ये दोनों दिक्, वायु, सूर्य, वरुण और अखिनीकुमार इनके द्वारा नियुक्त होकर श्रीत, त्वक्, चक्षुः, जिह्वा, ध्राण, इन पञ्च ज्ञानेन्द्रियोंसे क्रमशः शब्द, सर्व, रूप, रस, और गन्ध इन पांच बाह्य विषयोंका अनुभव करते हैं।

अग्नि, इन्द्र, उपेन्द्र, यम, प्रजापति इनसे नियुक्त होकर वाक्, पाणि, पाद, पायु, और उपस्थ इन पांच कर्मेन्द्रियोंके द्वारा क्रमशः वचन, ग्रहण, गमन, त्वाग, और आनन्द ये पांच बाह्य विषय अनुभव करते हैं।

चन्द्र, ब्रह्मा, शङ्कर और विष्णु इनसे नियन्त्रित होकर मन, बुद्धि, अहङ्कार और चित्त ये चार अन्तरिन्द्रियोंके द्वारा क्रमसे सङ्कल्प विकल्प, निषय, अहङ्कार्य, चैत्त, ये स्थूल विषय अनुभव करते हैं। इसमें “जागरितस्य विष्व, वैश्वानर, बाह्य स्थूलविषयोंका अनुभव करते हैं” ऐसा श्रुतिप्रमाण है।

यहाँ भी स्थूल शरीरसमष्टि और तड़पटिका अभेद है और स्थूल शरीरसमष्टिमें उपहित वैश्वानरके साथ स्थूल शरीर व्यष्टिमें उपहित विश्वकामी अभेद है। जैसे कि वनसे हृत्य जूदा नहीं और वनस्थित आकाशसे हृत्यस्थित आकाशका भेद नहीं, और जलाशयसे जलका भेद नहीं और जलाशयमें प्रतिबिम्बित आकाशसे जलमें प्रतिबिम्बित आकाशका भेद नहीं।

इस प्रकार पञ्चीकृत पञ्च भूतोंसे संसार उत्पन्न होता है।

इन सब स्थूल सूक्ष्म कारणोंका समूह एक महान् संसार होता है, जैसी सब वनोंकी समष्टिको एक बड़ा वन कहा जाता है और सब जलाशयोंकी समष्टिको एक महान् जलाशय कहा जाता है।

इस महत् प्रपञ्चसे उपस्थित वैश्वानर, विश्व, हिरण्यगर्भ, तैजस, ईश्वर, और प्राज्ञ ये सब एकही चैतन्य है, जैसा कि समस्त वनोंमें रहनेवाला आकाश और समस्त जलाशयोंमें प्रतिबिम्बित आकाश एकही है।

इस महत् प्रपञ्चके साथ उसमें उपस्थित चैतन्य अविविक्त रूपसे “सर्वं खत्विद्युद्य” इस महावाक्यका वाच्य, और विविक्तरूपसे उक्त महावाक्यका लक्ष्य है। जैसा दग्ध लौह-पिण्डसे अभिन्न अग्नि “अयो दहति” इस वाक्यका वाच्य और लौहपिण्डसे भिन्नरूप होकर उक्त वाक्यका लक्ष्य होता है।

इस प्रकार वसुचरूप ब्रह्म चैतन्यमें अवस्था आरोप-
स्तरूप अध्यारोपन्नाय साधारणतः प्रदर्शित हुआ ।

अब जीवचैतन्यमें विशेष अध्यारोप अर्थात् कौन कौन
मतावलम्बी जन किस वसुको जीवात्मा कहते हैं इसका भेद
कहता है ।

अति मूर्ख जन पुत्रको आत्मा कहता है और उसमें
“आत्माही पुत्र होकर जन्मग्रहण करता है” इस श्रुतिका
प्रमाण देता है, उक्त युक्तिके बलसे कहता है कि अपनेमें
जैसी प्रीति वैसीही पुत्रमें दिखाई देती है और पुत्रकी पुष्टि
हुई अथवा वह नष्ट हुआ तो अपनी पुष्टि हुई अगर आपही
नष्ट हुआ ऐसा अनुभव करता है ।

कोई चार्वाक अपने स्थूल शरीरहीको आत्मा कहते हैं और
इसमें “यह अन्नरसका विकार पुरुषही आत्मा” ऐसा श्रुति-
प्रमाण देता है, इस युक्तिमें कहते हैं कि जलते हुए घरमें
पुत्रको छोड़कर आप उस घरसे निकल आते दिखाई देता
है “मैं स्थूल, मैं क्षण” इत्यादि अनुभव करता है ।

दूसरा चार्वाक इन्द्रियोंकी आत्मा कहता है, और इसमें
“वे सब इन्द्रिय प्रजापतीके निकट जाकर बोले” इस श्रुतिका
प्रमाण देता, इस युक्तिके बलसे कहता है कि “इन्द्रियोंका
अभाव होनेसे शरीर अचल होता है और मैं अन्ध, मैं बधिर”
ऐसा कहता है ।

और एक चार्वाक प्राणकी आत्मा कहता है, और इसमें

“शरीरादिसे भिन्न प्राणमय अन्तराला है” यह श्रुतिप्रमाण देता है, और ऐसी युक्तिका बलसे कहता है कि “प्राण-ा अभाव हीनेसे इन्द्रियगणीके क्रियाका अभाव होता है और ‘मैं ज्ञुधित मैं लघित’ ऐसा अनुभव करता है इत्यादि ।

और भी एक चार्वाक मनको आला कहता है और इसमें “शरीर, इन्द्रिय, प्राण इत्यादिसे भिन्न मनोमय अन्तराला” इस श्रुतिका प्रमाण देता है, और ऐसी युक्तिको कहता है कि “मन स्तुत्य हीनेसे प्राणादिकोका अभाव होता है, और मैं सङ्कल्पयुक्त, मैं विकल्पयुक्त, ऐसा अनुभव करता है” इत्यादि ।

बौद्धमतानुयायी लोक बुद्धिको आला कहते हैं और इसमें “शरीर, इन्द्रिय, प्राण, और मन इनसे विभिन्न अन्तराला विज्ञानमय है” इस श्रुतिका प्रमाण देते हैं, और ऐसी युक्ति बोलते हैं कि “कर्णके अभावमें करणका अभाव होता है” और “कर्त्त्वके अभावसे कारणशक्तिका अभाव होता है ऐसा अनुभव करता है” इत्यादि ।

प्राभाकर और तार्किक ये दोनों अज्ञानको आला कहते हैं और इसमें ‘शरीरादिसे भिन्न आनन्दमय अन्तराला’ इस श्रुतिकी प्रमाण देते हैं और ऐसी युक्ति बोलते हैं कि “सुपुसिकालमें अज्ञानसे बुद्धादिकका भी लय दिखाई देता है” और ‘मैं अज्ञ’ इस प्रकार अनुभव करता है इत्यादि ।

भद्रमतानुयायी लोक अज्ञानोपहित चैतन्यको आला

कहते हैं और इसमें “प्रज्ञान घन स्वरूप आनन्दमय ही आत्मा” इस श्रुतिको प्रमाण देते हैं, और ऐसी युक्ति कहते हैं कि “सुषुप्तिकालमें सबका लय हो जानेके बाद अज्ञानोप-हित चैतन्यके स्वप्रकाशका अनुभव होता है और ‘मैं सुभकी ज्ञानता नहीं’ ऐसा अनुभव करता है इत्यादि।

और एक बौद्ध शून्यकी आत्मा कहता है और एसमें “यह जगत् पहिले असत् था” इस श्रुतिको प्रमाण देता है, और ऐसी युक्ति कहता है कि “सुषुप्तिकालमें सबहीका अभाव होता है और शयन करके सुषुप्तिकालमें मेरा अभाव हुआ था” इस प्रकार सुषुप्तिसे उठे हुए व्यक्तिका अपने अभावस्वरूप सूतिका अनुभव होता है” ऐसा अनुभव करता है।

अब ये सब पुत्रादिशून्यान्तका अनामत्व कहता है।

ये सब अति मूढ़ प्रभृति वादियोंने कहे हुए उत्तरोत्तर श्रुतियुक्ति अनुभवाभासींसे पूर्व पूर्व श्रुतियुक्ति अनुभवाभासके आमत्व प्रतिपादनका खण्डन होनेके कारण पुत्रादिशून्य पर्यन्तका अनामत्व स्थूल प्रकाशित होता है।

और भी “प्रत्यगात्मा स्थूल नहीं, प्राण नहीं, मन नहीं, कर्त्ता नहीं केवल चैतन्य सत् इत्यादि प्रबल श्रुतिविरोध रहनेके कारण, और “पुत्रादिशून्यपर्यन्त जड़पदार्थका आत्म-चैतन्याभासत्व” ऐसी युक्ति होनेके हेतु और “मैं ही ब्रह्म” ऐसा ज्ञानियोंका प्रबल अनुभव रहनेके कारण पूर्वीका श्रुति युक्ति अनुभवाभासींकी बाधा पहुंचती है, इस लिये पुत्रादि-

शून्यपर्यन्त सबही अनामा हैं ऐसा स्थृतः प्रकाशित होता है।

अतएव पुत्रादिशून्यपर्यन्त जड़का भासक नित्य, शब्द, बुद्धि, मुक्ति सत्यस्वरूप प्रत्यक्षचैतन्यही आमा और वस्तु यह वेदान्तज्ञोंके अनुभवसे सिद्ध है।

इस प्रकार वस्तुमें अवसुका आरोपरूपी अध्यारोपन्याय विशेषकरके प्रदर्शित हुआ।

जैसा रञ्जुमें सर्पके बदले अर्थात् रञ्जुमें सर्पका भ्रम होके फेर भ्रमनाश होनेके बाद सर्पज्ञानका नाश होकर केवल रञ्जुही रहती है वैसा वसुविवर्त्त अवसुका अर्थात् सच्चिदानन्द ब्रह्म वस्तुमें अज्ञानादि जड़प्रस्थ जो भ्रम उसका नाश होनेके बाद केवल ब्रह्मकी अवस्थिति होती है, यह अपवाद न्याय है। कारण विषयमें प्रमाण स्वरूपके अन्यथा हीकर जो कारण कार्यको उत्पन्न करता है उसका नाम विकार अथवा परिणामी उपादान कारण, जैसा दुग्ध दृहीके लिये परिणामी कारण है। और स्वरूपका परिवर्त्तन न करके जो कारण कार्यको उत्पन्न करता है, उसका नाम विवर्त्त उपादान कारण, जैसा रञ्जु सर्पको विवर्त्त कारण है।

भ्रमनाशसे जिस प्रकार ये सब प्रपञ्च परस्यर स्वस्व कारणोंमें लीन होकर परिशेषमें केवल ब्रह्मरूपसे रहते हैं यह प्रकट करता है। यह स्थूल भोगींका आयतन चतुर्विध स्थूल शरीर ये भोगरूप अन्नपानादि और इन सर्वोंके आधारस्वरूप

भूर्लीक आदि चौहः भुवन और यह आयतनस्त्रूप ब्रह्माण्ड, वे सब अपने कारणरूपी केवल पञ्चीकृत पञ्चभूत हैं ।

शब्दस्थर्यादि विषयोंके साथ ये सब पञ्चीकृत पञ्चभूत और सकल सूक्ष्म शरीर स्त्रीयकारणरूप अपञ्चीकृत पञ्चभूत ही हैं ।

सत्त्वादिगुणयुक्त ये अपञ्चीकृत पञ्चभूत उत्पत्तिके विपरीत क्रमसे अर्थात् पृथ्वी जलमें, जल अग्निमें, अग्नि वायुमें, वायु आकाशमें, आकाश अज्ञानमें, इस प्रकारसे कारणरूप केवल अज्ञानोपहित चैतन्य होता है ।

यह अज्ञान और अज्ञानोपहितचैतन्य ईश्वर प्रभृति सब ही उनका आधारस्त्रूप अनुपहितचैतन्यरूपी केवल तुरीय ब्रह्म होता है ।

इस अध्यारोप और अपवाद व्यायके कहनेसे 'तत्' और 'त्वम्' ये दो पदार्थोंका शोधन और मिहि हुई ।

जैसा अज्ञानादिकोंकी समष्टि प्रथात् अज्ञान, सूक्ष्म और खूल शरीरसमष्टि और तदुपहित चैतन्य अर्थात् ईश्वर हिरण्यगर्भ, और विराट् चैतन्य, और अनुपहित अर्थात् तुरीय ब्रह्म चैतन्य, ये तीन तस लौहपिण्डसे सट्टश अविविक्तरूपसे 'तत्' इस पदके वाचार्थ होते हैं, और अज्ञानादि समष्टिस्त्रूप उपाधि और तत्त्वित ईश्वरादि चैतन्यका आधाररूपी अनुपहित तुरीय ब्रह्म चैतन्य 'त्वम्' शब्दका लक्ष्यार्थ है ।

अज्ञानादिकोंकी व्यष्टि प्रथात् अज्ञान, सूक्ष्म और खूल

शरीरोंकी व्यष्टि और तत्संयुक्त चेतन्य प्रथात् प्राज्ञ, तैजस और विखचैतन्य और अनुपहित तुरीय ब्रह्म चेतन्य ये तीन तम लौहपिण्डोंके सट्टश अप्रकाशित भावसे 'त्वम्' इस पदके वाचार्थ हैं, और प्रज्ञानादिका व्यष्टिरूप उपाधि और तत्स्थित प्रभृति चेतनोंका आधाररूपी अनुपहित आनन्दस्तरूप तुरीय ब्रह्म चेतन्य 'त्वम्' इस पदका लक्ष्यार्थ होता है।

अब महावाक्यके अर्थका वर्णन करता हूँ। 'तत् त्वम् असि' यह महावाक्य तीन प्रकारके सम्बन्धोंसे अखण्ड ब्रह्म चेतन्यका बोधक होता है।

सामानाधिकरण अर्थात् 'तत्' और 'त्वम्' इन दोनों पदोंकी एक अधिकरणमें स्थिति, विशेषण विशेषभाव अर्थात् दोनों पदोंके अर्थइयका विशेषण और विशेषरूपसे सम्बन्ध, और लक्ष्यलक्षणभाव अर्थात् प्रत्यगाक्ता लक्ष्य और पदइय लक्षण इस प्रकारका सम्बन्ध, यह तीन सम्बन्ध हैं। इसमें ऐसा प्रमाण है "प्रत्यगाक्ता, पद और उनके अर्थकी सामानाधिकरण, विशेषण विशेषरूप और लक्ष्यलक्षणभाव ये तीन प्रकारके सम्बन्ध हैं।"

जैसा "वही देवदत्त यह" इस वाक्यमें पूर्वकाल इष्ट देवदत्तका बोधक 'वही' यह शब्द और वर्तमानकाल इष्ट देवदत्तका बोधक 'यह' शब्द इन दोनोंका एक देवदत्त व्यक्तिमें तात्पर्यभावसे सम्बन्ध है, इसकी सामानाधिकरण सम्बन्ध कहते हैं। ऐसाही 'तत् त्वम् असि' इस वाक्यकमें अप्रत्यक्ष

चैतन्यका बोधक 'तत्' शब्द और प्रलयका चैतन्यका बोधक 'तम्' शब्द इन दोनों शब्दोंका एकही चैतन्यमें तात्पर्यस्थरूप सम्बन्ध है ।

जैसा उक्त लौकिक वाक्यमें 'वही' शब्दका अर्थ पूर्वकालदृष्ट देवदत्त और 'यह' शब्दका अर्थ वर्तमानकालदृष्ट देवदत्त ये दोनों अर्थ परस्पर विशेषण विशेषरूप होते हैं कारण दोनों अर्थोंका परस्पर अभिन्न भावसे एक वस्तुमें ही तात्पर्य है इसकी विशेषण विशेष भाव सम्बन्ध कहते हैं । ऐसाही 'तत्त्वमसि' इस वाक्यमें 'तम्' इस पदका अर्थ प्रलयका चैतन्य और 'तत्' पदका अर्थ अप्रलयका चैतन्य ये दोनों अर्थ परस्पर विशेषण विशेषरूप हैं कारण दोनों अर्थ परस्पर अभिन्न भावसे एकही वस्तुका तात्पर्य है ।

जैसा पूर्वीकृत वाक्यमें 'वही' और 'यह' ये दोनों शब्दोंके दो अर्थ जो पूर्वकालदृष्टत्व और वर्तमानकालदृष्टत्व उसको क्लोडकर केवल अविरुद्ध देवदत्त लक्ष्य और दोनों शब्द लक्षण होते हैं । यह लक्ष्यलक्षणभाव सम्बन्ध है । ऐसाही यहाँ 'तत्त्वमसि' वाक्यमें 'तम्' और 'तत्' इन दोनों पदोंके अर्थमें जो प्रलयत्व और अप्रलयत्व है उसको क्लोडकर केवल एक अविरुद्ध चैतन्य लक्ष्य और दोनों पद लक्षण हैं । इसका नाम शास्त्रमें भागलक्षण ऐसा कहा है ।

इस वाक्यमें 'नील उत्पन्न' इस वाक्यके सट्टश वाक्यार्थ ठीक नहीं है ।

इस 'नील उत्पल' वाक्यमें 'नील' पदका अर्थ गुण और 'उत्पल' पदका अर्थ उत्पल द्रव्य, ये दोनों शुल्कादिगुण और एट आदिक इव्वोंका व्यवच्छेदक रहनेके कारण विशेषण-विशेषभाव सम्बन्धरूप, अथवा एकतर विशिष्टके साथ अन्य त्रका एकरूप वाक्यार्थके स्वीकार करनेमें प्रत्यक्षादि इतर प्रमाणोंका अविरोध रहनेसे वाक्यार्थ ठीक होता है।

'तत्त्वमसि' वाक्यमें 'तत्' पदार्थ अप्रत्यक्ष चैतन्य और 'तम्' पदार्थ प्रत्यक्ष चैतन्य इन दोनोंका परस्पर अभेदयोत्तात्मसे विशेषणविशेषभावरूप सम्बन्ध, अथवा एकतर विशिष्टके साथ अन्यतरका एक इस प्रकार वाक्यार्थका स्वीकार करनेसे, सर्वज्ञ, किञ्चित्ज्ञ रूपसे प्रत्यक्षादि इतर प्रमाणोंका विरोध रहनेके कारण वाक्यार्थ ठीक होता नहीं।

इस वाक्यमें "गङ्गामे" गवाला रहता है" इस वाक्यमें इश जहत्‌स्वार्थलक्षणारूप वाक्यार्थ सङ्गत होता नहीं।

उक्त लौकिक वाक्यमें जलप्रवाहरूप गङ्गा और गवाला (न दोनोंके प्राधार और आधिय लक्षण वाक्यार्थका सर्वप्रकारसे विरोध होता है, उस विरोधको परिहार करनेके लिये गङ्गा शब्दका निज अर्थ जो जलप्रवाह उसको परित्याग करके लक्षणाके हारा तत्‌सम्बन्ध तीर ऐसा अर्थ करना युक्तिसिद्ध होता है, इस लिये जहत्‌स्वार्थ लक्षणा सङ्गत है।

'तत्त्वमसि' वाक्यमें प्रत्यक्ष और अप्रत्यक्ष, ये दोनों चैतन्योंके एकरूप वाक्यार्थमें विरोध नहीं, केवल प्रत्यक्ष और

अपत्यके प्रतिपादक अंशहीमें विरोध है, इस लिये अपने अर्थको परिलाग करके अन्यथा लक्षणाका स्वीकार करना युक्तिसिद्ध नहीं इस कारण जहतस्वार्था लक्षणा असङ्गत है ।

और यह भी उचित नहीं कि, जैसा गङ्गा शब्दके अपने अर्थको छोड़कर लक्षणके हारा तीर अर्थ युक्त होता है, वैसाही लक्षणके हारा 'तत्' पदके अपने अर्थको छोड़कर 'त्वम्' पदका अर्थ लक्षित हो, अथवा 'त्वम्' पदके अपने अर्थको छोड़कर 'तत्' पदका अर्थ लक्षित हो, उसमें जहतस्वार्थलक्षणा सङ्गत होती है । क्योंकि उक्त पूर्ववाक्यमें तीरशब्द अनुकूल है इस लिये तदर्थज्ञानकी अपेक्षामें जहतस्वार्थलक्षणा सङ्गत होती है, और इस वाक्यमें 'तत्' और 'त्वम्' दोनों पद उक्त हैं इस लिये दोनों अर्थोंका ज्ञान स्वतःसिद्ध है उसमें लक्षणके हारा फेर और पदका और अर्थ करनेकी अपेक्षा नहीं, अतएव जहतस्वार्था लक्षणा सङ्गत होती नहीं है ।

और एक वाक्यमें "रक्तवर्ण जाता है" इस वाक्यके सहृदय अजहतस्वार्थलक्षणारूपी वाक्यार्थभी सङ्गत होता नहीं ।

उक्त लौकिक वाक्यमें रक्तगुणके गमनरूपी वाक्यार्थका विरोध उहनेके कारण 'रक्त' शब्दके अर्थको न छोड़के भी लक्षणाके हारा उसके आद्य अखादिरूप अर्थको करके उसके विरोधको परिहार करना सम्भाव्य है इस कारण अजहतस्वार्थलक्षणा युक्त है ।

'तत्त्वमसि' वाक्यमें प्रत्यक्ष और अप्रत्यक्ष चेतन्यके ऐकरूप

वाच्यार्थमें प्रत्यक्ष और अप्रत्यक्षके प्रतिपादक अंशका विरोध रहनेके कारण विरुद्ध अंशको न छोड़कर भी लक्षणाके द्वारा 'तत्' सम्बन्धि जो कोई अर्थ लक्षित होनेसेभी उसके विरोधका परिहार करना सम्भाव्य नहीं इस लिये जहाँ स्थानीय लक्षणा सम्भाव्य नहीं है ।

और यहभी उचित नहीं कि 'तत्' पदके अथवा 'त्वम्' पदके अपने अर्थांशको छोड़कर अविरुद्ध अर्थांशके सहित 'त्वम्' अथवा 'तत्' पदका अर्थ लक्षित हो, उसमें उक्त प्रकारके भागलक्षणाका स्वीकार करना निष्प्रयोजन है ।

कीोंकि एक पदके द्वारा अपना अर्थांश और पदार्थान्तर ये दोनों अर्थ लक्षणमें सम्भाव्य नहीं, और अन्य उक्त पदमें जो जो अर्थ ज्ञात होता है उसका फेर लक्षणाके द्वारा दूसरे पदार्थके ज्ञानकी अपेक्षाभी सम्भाव्य नहीं है ।

इस लिये जैसा 'यह वही देवदत्त' यह वाक्य वर्तमान और अतीत कालमें टृष्ण देवदत्तरूप जो वाच्यार्थ है उसके एक अंशका विरोध रहनेसे विरुद्ध अंश जो अतीत अथवा वर्तमानकालटृष्ण उसको परिल्याग करके अविरुद्ध अंश देवदत्त लक्ष्यार्थ है ।

उसी प्रकार 'तत्त्वमसि' यह वाक्य प्रत्यक्ष और अप्रत्यक्ष चैतन्यका एकरूप जो वाच्यार्थ उमके एक अंशमें विरोध रहनेके कारण विरुद्ध अंश जो प्रत्यक्षत्व और अप्रत्यक्षत्व उसको छोड़कर अविरुद्ध अखण्ड चैतन्य अंशही लक्ष्यार्थ है ।

अब “मैं ही ब्रह्म” इस प्रकार ज्ञानजिह्वोंका है उनके अनुभव वाक्यके अर्थको कहता है ।

आचार्यसे पूर्वीका प्रकार अध्यारोप और अपवाद व्यावकथनपूर्वक ‘तत्’ और ‘त्वम्’ इन दोनों पदोंके अर्थको शीधन करके ‘तत् त्वं’ असि’ इस वाक्यके द्वारा अखण्डचैतन्य ज्ञात होनेके बाद मैं नित्य, शुद्ध, बुद्ध, सुकृत, सत्य स्वरूप, परमानन्द, अद्वितीय, ब्रह्म इस प्रकार अखण्डाकार अन्तःकरणवृत्तिं उद्दित होती है ।

उस अन्तःकरणवृत्तिमें चैतन्य प्रतिबिम्बित होनेके बाद उसके प्रकाशमें प्रत्यगात्मामें अभिन्न परब्रह्मविषयक अज्ञान नष्ट होता है, उस समय जैसा वस्त्रका कारण सूतका नाश होनेसे वस्त्रभी नष्ट होता है, तदृत् सर्वकारण अज्ञान नष्ट होनेसे तदस्तर्गत अखण्डाकार अन्तःकरणवृत्तिमी नष्ट होती है ।

बाद, जैसी दीपकी प्रभा सूर्यप्रभाको प्रकाश करनेमें समर्थ न होकर अभिभूत होती है उसी प्रकार अन्तःकरणवृत्तिमें प्रतिबिम्बित चैतन्य स्वप्राशस्वरूप ब्रह्मचैतन्यको प्रकाशित करनेमें असमर्थ होनेके कारण अभिभूत होकर उपाधिभूत अन्तःकरणवृत्तिके अभावसे आप परब्रह्ममात्र ही होता है, जैसा कि दर्पणके अभावसे मुखका प्रतिबिम्ब किंवल सुखही होता है । इस प्रकार “मैं ही ब्रह्म” इस प्रकार ज्ञानिलोगीका अनुभव होता है ।

अतएव 'मनमे' ही टर्णनयोग्य और 'जो मनसे मनन किया जाता नहीं' ये हीनो श्रुतिवाक्योंका विरोध नाशित हुआ, क्योंकि मनोबुद्धिं हारा अज्ञान नाश होता है सेकिन हृत्त प्रतिबिम्बित चेतन्य उसको प्रकाश करनेमें समर्थ नहीं होता यह सिव हुआ है। इसमें प्रमाण है जैसा "शास्त्र-कर्त्तव्यणीने परब्रह्मके अन्तःकरणप्रतिबिम्बित चेतन्यके हारा प्रकाशमानता निषेधपूर्वक बुद्धिमें तदिष्यक अज्ञानमाशको स्वीकार किया है, क्योंकि परब्रह्म स्वप्रकाशस्वरूप है इस लिये अन्यके हारा उसका प्रकाशित होना समाच्छ नहीं।

अखण्डाकारसे आकारयुक्त अन्तःकरणबुद्धिमें जड़पदार्थांकारसे आकारयुक्त अन्तःकरणबुद्धिका धीड़ा सा विशेष हीता है यह कहता है। जैसा घट प्रत्यक्ष रहनेके कालमें घटांकारसे आकारित चित्तहृति अज्ञात घटको अधिकृत करके उसकी अज्ञानतानाशपूर्वक हृतिगत प्रतिबिम्बके हारा घटको प्रकाशित करती है। इसमें यह प्रमाण है "अन्तःकरणबुद्धि और तद्गत प्रतिबिम्बित चेतन्य ये हीनों घटको पाते हैं, सेकिन अन्तःकरणबुद्धिके हारा घटकी अज्ञानता नष्ट होती है और प्रतिबिम्बित चेतन्यके हारा घट प्रकाशित होता है।"

जैसी दीपकी प्रभा अन्यकारस्थित घटपटादिकोंको प्राप्त होकर तद्गत अन्यकारको नष्ट करके उनको प्रकाशित करती है, वैसीही अन्तःकरणबुद्धिके हारा घटादिकोंकी अज्ञानता

नष्ट होती है और अन्तःकरणब्रह्ममें प्रतिबिम्बित वैतन्यके द्वारा घटादिक प्रकाशित होते हैं ।

इसी प्रकार परमात्मचेतन्यका साचात्कार होनेतक शब्द, मनन, निदिध्यासन और समाधि इनका अनुष्ठान करना अवश्य है इस लिये अब अवशादिकोंका लक्षण दिखलाता छँ ।

तात्पर्यनिश्चायक छः प्रकार लिङ्गीके द्वारा अद्वितीय परब्रह्ममें समस्त वेदान्तके तात्पर्यका शब्दधारण शब्द है ।

उपक्रमोपसंहार, अभ्यास, अपूर्वता, फल और अर्थवाद, और उपपत्ति, ये छः प्रकारके लिङ्ग हैं । इसमें प्रमाण है जैसा उपक्रमोपसंहार, अभ्यास, अपूर्वता, फल, अर्थवाद और उपपत्ति ये छः लिङ्ग तात्पर्यनिर्णायक हैं ।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उस प्रकरणके आदि और अन्तमें उसी वस्तुका कथन, उपक्रमोपसंहार है । जैसा क्वान्दीय उपनिषद्के छठे अध्यायके आदिमे “एकही अद्वितीय ब्रह्म” और अन्तमें “यह आत्मा जगन्नय है” इस प्रकार प्रतिपाद्य अद्वितीय वस्तु कथित है ।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उस प्रकरणमें वारंवार उसी वस्तुका प्रतिपादन अभ्यास है । जैसा उक्त षष्ठ प्रध्यायमें ‘तत्त्वमसि’ इस वाक्यसे नव बार अद्वितीय ब्रह्म वस्तुका प्रतिपादन है ।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उसको उसके विना

दूसरे प्रमाणका अविषय है ऐसा प्रतिपादन करना अवृत्ति है। जैसा उक्त घण्ट अध्यायमें अद्वितीय ब्रह्म उपनिषद् की छोड़के इतर प्रमाणोंका अविषय है ऐसा प्रतिपादित हुआ है।

जिस प्रकरणमें जो वसु प्रतिपाद्य हो उसी प्रकरणमें उसका अथवा उसके अनुष्ठानका शूद्धमाण प्रयोजन फल है। जैसा उक्त घण्ट अध्यायमें “आचार्यवान् पुरुष ब्रह्मका जानने सकता है। उस ज्ञानी पुरुषका देह कूटनेका ही विलम्ब है। देह कूटनेके बाद वह ब्रह्ममें लीन होता है” इस प्रकार अद्वितीय वसुके ज्ञानका प्रयोजन और तत्प्राप्ति यह सुना गया है।

जिस प्रकरणमें जो वसु प्रतिपाद्य हो उसकी प्रशंसा अर्थाद् है। जैसा उक्त घण्ट अध्यायमें गुरु कहते हैं कि “हे शिष्य तुम मेरे पास यह पूछते हो कि जिसकी जाननेमें अश्रुत पदार्थका अवण, असृत पदार्थका स्मरण और अज्ञात पदार्थका ज्ञान होता है” इस प्रकार अद्वितीय वसुकी प्रशंसा किंद्र है।

जिस प्रकरणमें जो वसु प्रतिपाद्य हो उसमें वह वसु प्रतिपन्न करनेके लिये शूद्धमाण युक्ति उपयन्ति है।

जैसा उक्त घण्ट अध्यायमें “हे सौम्य, जैसा एक मृतपिण्ड ज्ञात होनेसे सब मृत्तिकामय पात्र ज्ञात होते हैं, (उनकी) विकृति और नाम केवल वाक्यही हैं मृत्तिकाही यथार्थ है,

इसी प्रकार अद्वितीय वसुके प्रतिपादनमें विकार के बल वाक्य हैं” ऐसी युक्ति कही गई है।

वेदान्तकी अविरोध युक्तियोंके द्वारा सर्वदा शुत अद्वितीय ब्रह्मवसुकी चिन्ता मनन है।

विरोधि जो देहादि जड़पदार्थोंका ज्ञान उसका निराकरण करके अद्वितीय ब्रह्मवसुकी अविरोधि ज्ञानका प्रवाह निर्दिष्टासन है।

सर्विकल्प, और निर्विकल्प ऐसा ही प्रकार समाधि है।

ज्ञाता, ज्ञान, और ज्ञेय इन तीन विकल्पोंका ज्ञान रहने-से भी अद्वितीय ब्रह्म वसुमें अखण्डकारमें आकारप्राप्त चित्त-हृत्तिका रहना सर्विकल्प समाधि है। उस कालमें जैसा सूक्तिकामय गजमें ‘यह गज है’ ऐसे ज्ञानके रहनेभी वह सूक्तिका है ऐसा ज्ञान रहता है, वैसा हैतज्ञानके रहनेभी अहैत ज्ञान होता है। इसमें प्रमाण है कि “साच्चिरूप, सर्वव्यासी, उत्कृष्ट, प्रकाशस्तरूप जन्म, और विनाशर्वहत, निर्लिङ्ग, सर्वगत, सर्वदा विमुक्तस्त्रभाव जो अद्वितीय चैतन्य है वही मैं हूँ” इत्यादि।

ज्ञाता, ज्ञान, और ज्ञेय यह विकल्पतयके ज्ञानाभावसे अद्वितीय ब्रह्म वसुमें एकौभूत होकर अखण्डकारमें आकारयुक्त चित्तहृत्तिका अवस्थान निर्विकल्प समाधि है। उस समयमें जैसा जलमिश्रित और जलाकार भये हुए लक्षणमें लक्षणत्व ज्ञानके अभावसे केवल जलकाही ज्ञान

होता है वैसा अद्वितीय ब्रह्माकार भये हुए चित्तहृतिका ज्ञान न होनेसे अद्वितीय ब्रह्म वस्तुमात्र ज्ञान होता है। इस लिये सुषुप्तिसे इस समाधिका भेद नहीं इस प्रकार यज्ञाका सम्बन्ध नहीं रहा, क्योंकि सुषुप्ति और समाधि इन दोनों कालोंमें हृतिज्ञानका अभाव रहना इस अंशमें समानत्व होनेसे भी हृतिकी सत्ता और असत्ताके द्वारा दोनोंका भेद है।

उक्त निर्विकल्प समाधिके अङ्ग यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, और सविकल्प समाधि ये हैं।

अचिंसा, सत्य, अचौर्य, ब्रह्मचर्य और अपरिग्रह ये यम हैं।

शुचिता, सत्त्वोष, तपस्या, अध्ययन और ईश्वरमें प्रणिधान ये नियम हैं।

हस्तपदादिकोंके संस्थापन प्रकार पद्मासनादिक, आसन हैं।

रेचक, पूरक, कुम्भक रूपी प्राणको दमन करनेके उपाय प्राणायाम हैं।

शब्दादि विषयोंसे श्रीत्रादिक इन्द्रियोंका निराकरण, प्रत्याहार है।

अद्वितीय ब्रह्मवस्तुमें अन्तःकरणका अभिनिवेश धारणा है।

अद्वितीय ब्रह्मवस्तुमें अन्तःकरणहृतिका प्रवाह ध्यान है।

सविकल्प समाधि पहिले ही उक्त हुआ है ।

ये सब अङ्गोंसे युक्त अङ्गी जो निर्विकल्प समाधि उसके लिये, विक्षेप, कषाय, और रसास्वाद ऐसे चार प्रकार विभिन्न सम्भाव्य हैं ।

अखण्ड ब्रह्मवस्तुको अवलम्बन करनेमें असमर्थ होनेसे अन्तःकरणवृत्तिकी निद्रा लिय है ।

अखण्ड ब्रह्मवस्तुका अवलम्बन करनेमें असमर्थ होनेसे चित्तवृत्तिका अन्यावलम्बन विक्षेप है ।

लिय और विक्षेपके अभावसे भी रागादि वासनाओंके द्वारा सम्भ होकर अन्तःकरणवृत्तिका अखण्ड ब्रह्मरूप वस्तुका अवलम्बन करनेमें असमर्थ होना कषाय है ।

निर्विकल्प अखण्ड ब्रह्मवस्तुका अवलम्बन न करके अन्तःकरणवृत्तिका सविकल्प आनन्दास्वादन अथवा निर्विकल्प समाधिके आरम्भमें ही सविकल्प आनन्दका आस्वादन रसास्वादन है ।

ये चार प्रकारके विभिन्नसे रहित चित्त, जब वायुसे अस्पृष्ट दीपके न्याईं अचल होकर केवल अखण्ड चैतन्यकी चित्तामें तत्पर होय उसको निर्विकल्प समाधि कहते हैं। इसमें श्रुतिप्रभाव है कि “लियरूपी विभ्रंश प्राप्त होनेसे अन्तःकरणको जागृत करेगा, अन्तःकरण विक्षेपयुक्त होनेसे शान्त करेगा, कषाययुक्त होनेसे ज्ञात होकर निवृत्ति रक्खेगा, अखण्ड ब्रह्मवस्तुमें प्रणिधान होनेसे अन्तःकरणको चालित नहीं

करेगा, उस समयमें कोई सविकल्प आनन्दका आस्थादन करिगा नहीं और बुद्धिके हारा निःसङ्ख होगाइ।” मृति-प्रमाणभी है यथा “जैसा वायुरहित दीप अचल होता है वैसाही होगाइ।”

अब जीवन्मुक्तका लक्षण निरूपण करता हूँ।

अखण्डचैतन्यस्वरूप ब्रह्मज्ञानके अनन्तर उसका अज्ञान-नाश हीनेसे सर्वव्यापी चैतन्यस्वरूप ब्रह्मका साक्षात्कार होनेके बाद अज्ञान और तत्कार्यस्वरूपसम्भित पुण्य, पाप और संशय, भ्रमादिकी निष्टुति हीनेके कारण सकल संसार बम्बनरहित ब्रह्मनिष्ठ जीवन्मुक्त है। इसमें श्रुतिप्रमाण “उस सर्वश्रेष्ठ परब्रह्मका साक्षात्कार हीनेसे अन्तःकरणके सब भ्रम नष्ट होते हैं, सब संशय दूर होते हैं और सब सदसत् कर्मोंका नाश होता है।”

इस प्रकारमें जीवन्मुक्त पुरुष जाग्रत् कालमें रक्त, मांस, अज्ञ, भ्रमादिकोंका आधारभूत ग्रीरसे, अन्यता, मन्दता, अपटुता इत्यादिके आशयभूत इन्द्रियोंसे, और सूधा, लघा, शोक, मीह इत्यादिके आकररूपी पूर्व पूर्व वासनाविकृत ज्ञानाविरोधि प्रारब्धकमेंका भोग करके यह दृश्यमान जगत् परमार्थ सत्य वस्तु नहीं ऐसा जानता है। जैसा कोई ऐन्द्र-जालिक पदार्थींको देखनेवाला जानता है कि यह दृश्यमान इन्द्रजाल परमार्थ सत्य वस्तु नहीं है। इसमें श्रुतिप्रमाण है, “बाह्यवस्तुओंमें चक्षु रहतेभी चक्षुहीन क्षणं रहतेभी क्षणंहीन,

मम रहतेभी मनोहीन और प्राण रहतेभी प्राणहीन इत्यादि।” अन्य प्रमाण जैसा “जाग्रत् अवस्थामें जो सुप्तके न्याईं बाह्यवस्तुओंको देखता नहीं, हैत वस्तुभी जो अद्वितीय देखता है, और बाह्य कर्म करकेभी जो अन्तःकरणमें निष्क्रिय, वही ब्रह्मज्ञानी जीवम्‌त्त है, तद्यतिरिक्त व्यक्ति जीवम्‌त्त नहीं यह निश्चित है” ५०।

जीवम्‌त्तिके बाद जीवम्‌त्त पुरुषका तत्त्वज्ञानके पहिले किये हुए आहारविहारादिकोंकी अनुवृत्ति जैसी हीती है वैसी ही शुभ कर्मोंके वासनाकी अनुवृत्ति हीती है, अशुभ कर्मोंके वासनाकी नहीं। अथवा शुभाशुभ इन दीनों प्रकारके कर्मोंमें उदासीनता हीती है। इसमें प्रमाण है, “अहैत तत्त्वज्ञान होनेके बाद भी यदि यथेष्टाचरणमें वासना हो तो अशुचिभक्षणमें तत्त्वज्ञानी और कुत्ता इनमें का विशेष रहा? इस लिये ज्ञान होनेके बाद भी जो पुरुष यथेष्टाचरणमें प्रवृत्त होता है वह जीवम्‌त्त नहीं वह आमतज्ज है” ५०।

उस जीवम्‌त्तिकालमें निरभिमानिलादिक ज्ञानसाधन, और अहेषिता प्रभृति शुभगुण अलङ्कारोंके सट्टश उस जीवम्‌त्त पुरुषका अनुवर्त्तन करते हैं। इसमें प्रमाण “अहैत तत्त्वज्ञानी पुरुषके असाधनरूपी अहिष्ट्यादि गुण विना प्रथमके अनुवर्त्तित होते हैं।”

और अधिक क्या कहँ, यह जीवम्‌त्त पुरुष देहयात्रा

निर्वाहके लिये इच्छा अनिच्छा और परेच्छा इस तीन प्रकार आरब्धकमेंसे उत्पन्न हुए सुखदुःखोंका अनुभव करके साक्षि-चैतन्यरूपी बृहद्यादिकोंका अवभासक होकी प्रारब्धकमें अन्तमें प्रत्येक आनन्दस्वरूप परब्रह्ममें स्थित लीन होनेके बाद अज्ञान और तत्कार्यरूप संस्कारोंका विनाश होनेसे परम कैवल्यरूपी, परमानन्द, अहैत, अखण्ड ब्रह्मस्वरूपमें रहकर कैवल्यानन्दका भीग करता है। इसमें श्रुतिप्रमाण है, “देहान्तमें जीवन्तुक्त पुरुषके प्राण अन्यलोकोंमें न जाकर इस परब्रह्ममें लीन होते हैं और संसारबन्धनेंसे मुक्त होकर परम ब्रह्मानन्दसे कैवल्य सुखमें मग्न होता है” इति ।

समाप्त ।

বেদান্ত-সার।

পাণ্ডিত শ্রীকালীবর বেদান্তবাণীশ কর্তৃক

বঙ্গভাষায় অনুবাদিত

ও সংশোধিত।



শ্রীহীরালাল চোল কর্তৃক

প্রকাশিত।

প্রথম সংস্করণ।

কলিকাতা।

১২৭ নং মসজীদ বাড়ী প্রিট-স্ট

বেদান্ত-বন্দে

শ্রীনীলালুর বিদ্যারত্ন স্বার।

মুদ্রিত।



সন ১২৮৯ সাল।

বেদান্ত-সার।

মঙ্গলাচরণ।

সর্বব্যাপী, নিত্য, চৈতন্যস্বরূপ, আনন্দময় এবং বাক্য মনের অগোচর, অর্থচ অগতের আধাৰ, এবিষ্ঠিৎ পরমাত্মাকে (তৎক্ষে) আমি অভিলিখিত সিদ্ধিৰ নিমিত্ত আশ্রয় কৰি।

প্রতিজ্ঞা।

জীৱাজ্ঞা ও পরমাত্মা, এই দুইএৰ ভেদজ্ঞান বিদূৰিত হওয়াতে যাহাৰ “অবয়ানন্দ” নামটী সাৰ্থক হইয়াছে, সেই অবয়ানন্দ শুককে সেবা কৰিয়া, আমি যথারুক্তি বেদান্তসার অর্থাৎ বেদান্তেৰ সাৰ বা সিদ্ধান্ত তাগ বৰ্ণন কৰিব।

শান্ত্রারণ্ত।

বেদান্ত কি?

অত্যোক বেদেৰ অন্তে অর্থাৎ শেষভাগে ঘে ব্ৰহ্মাঞ্জ-প্রতিপাদক বাক্যাবলি কথিত হইয়াছে তাহাৰ নাম “উপনিষৎ”। সেই উপনিষৎকাগাই বেদান্ত; এবং তাহাৰ উপকাৰী বলিয়া শাৰীৱক-স্তুত অভৃতি ও অন্যান্য গ্ৰন্থ বেদান্ত। উপ+নি+ষৎ+ক্রিপ্ত=উপনিষৎ। উপ=সমীপছ, অর্থাৎ অত্যন্ত সমীপছ অস্তৱাজ্ঞা। নি=নিশ্চয় অর্থাৎ তিনিই ব্ৰহ্ম, এইৱং নিশ্চয়। ষৎ=নাশ; অর্থাৎ অজ্ঞানেৰ নাশ। মিলিতাৰ্থ এই যে, যে বিদ্যা অনুশীলন কৰিলে হুঃৎ, অশ ও মৃগণ-দিন মূলীভূত অজ্ঞান নাশ হয়, সেই অক্ষবিদ্যাই উপনিষৎ।

তাহাশ অন্দজান যে যে প্রম্ভের স্বারা উৎপন্ন হইতে পারে, তাহাও উপনিষৎ ও বেদান্ত নামের যোগ্য।

আমার এই গ্রন্থ বেদান্তের প্রকরণ অর্থাৎ বেদান্তের প্রধান অংশের প্রতিপাদক। সুতরাং বেদান্তের যে অনুবন্ধ, ইহারও সেই অনুবন্ধ বলিয়া সে গুলি আর স্বতন্ত্রভাবে বলিতে হইবে না।

অনুবন্ধ কি?

নিমিত্ত। অনুবন্ধ আর নিমিত্ত একই কথা। অধিকারী, বিষয়, সম্বন্ধ ও প্রয়োজন। এই চারি প্রকার অনুবন্ধ বা নিমিত্ত ঐত্যোক শাস্ত্রেই থাকে। অভিধার্য এই যে, অধিকারী অর্থাৎ বুঝিতে ও করিতে সক্ষম, এরূপ ব্যক্তি যদি না থাকে, তবে বলা না বলা তুল্য। অতএব বক্তব্য শাস্ত্রের অধিকারী কেহ আছে কি না দেখা আবশ্যক। অধিকারীর ন্যায় শাস্ত্রের বিষয় অর্থাৎ কোন এক বিশৃঙ্খ ফলপ্রদ প্রতিপাদ্য বস্তু থাকা আবশ্যক। তাহা না থাকিলে আঘ্যহিতেছু মোক্ষের তাহাতে প্রযুক্তি হইবেকেন? এবং সেই প্রতিপাদ্য বস্তু আর শাস্ত্র, এই দ্বুত্র পরম্পরার প্রতিপাদ্য ও প্রতিপাদকরূপ সম্বন্ধ থাকাও আবশ্যক; নচেৎ সেই অসম্বন্ধ প্রলাপে কি ফল দর্শিবে? অধিকারী, বিষয় ও সম্বন্ধ থাকিলেও হইবে না, প্রয়োজন থাকাও আবশ্যক। কেননা বিনা প্রয়োজনে কেহই কোন কার্যে প্রযুক্ত হয় না। এই জন্য, ঐত্যোক শাস্ত্রেই উল্লিখিত চারি প্রকার অনুবন্ধ থাকে; এবং এই বেদান্তশাস্ত্রেও তাহার অস্ত্র নাই।

কিরূপ ব্যক্তি বেদান্তের অধিকারী?

যিনি বিধিপূর্বক বেদ বেদান্ত অধ্যয়ন করিয়া তাহার স্তুল মর্য বুঝিয়াছেন, ইহজ্যে কি জন্মান্তরে কাম্য কর্ম ও শাস্ত্রনিষিদ্ধ কর্ম পরিত্যাগ পূর্বক কেবল নিত্য, নৈমিত্তিক ও প্রায়শিচ্ছন্তের আনুষ্ঠান স্বারা নিষ্পাদণ ও নির্মল চিত্ত হইয়া তত্ত্বজ্ঞানের উপকারী চারি প্রকার কার্য অভ্যাস করিয়াছেন, সেই ব্যক্তি ঐ প্রকৃত অধিকারী!

কাম্য কর্ত্তৃ কি ?

শাস্ত্রে স্বর্গ কি অন্যান্য শুধুর কামনায় যে সকল কর্ত্তৃ করিবার উপদেশ আছে, সেই সকল কর্ত্তৃ কাম্য। যেমন জ্যোতিষ্ঠাম ঘাগ, মোমযাগ, রাজস্থয় ষজ্ঞ প্রভৃতি।

নিযিন্দ কর্ত্তৃ কি ?

নরক কি অন্য কোন অবিষ্টেব হেতু বলিয়া শাস্ত্রে ধারা কবিতে নিযিন্দ আছে, সেই সকল কার্য নিযিন্দ বলিয়া গণ্য। যথা—অঙ্গ-হত্যা ও রূখা হিংসা প্রভৃতি।

নৈমিত্তিক কর্ত্তৃ—যাহা না করিলে পাপক্ষয় হয় না, তাহাই মিত্যকথ। যেমন সক্ষ্যা বন্মন প্রভৃতি।

নৈমিত্তিক কর্ত্তৃ—যে সকল কর্ত্তৃ, কোন এক নিযিন্দ উপলক্ষ্যে অনুষ্ঠিত হয়, তাহা নৈমিত্তিক নামে ধ্যাত। যথা—পুরোষ্ট-যাগ ও জাতকর্ম প্রভৃতি।

প্রায়শিত্ত—যে সকল কার্য কেবল পাপক্ষয়ের অন্য বিহিত, তাহা প্রায়শিত্ত। চান্দ্রাযণ প্রভৃতি অনেক একার প্রায়শিত্তের উপদেশ আছে।

উপাসনা—শাস্ত্রোক্ত প্রণালী অবলম্বন করিয়া, সপ্তশ প্রক্ষে মনোনিবেশ করা। শাস্ত্রে অনেক একার উপাসনার উপদেশ আছে, তথাধ্যে “শাণিল্যবিদ্যা” নামক উপাসনাটী ছান্দোগ্য প্রাক্ষণে উক্ত হইয়াছে।

উল্লিখিত কর্ত্তৃর দ্বারা বৃজিশুক্রি অর্থাৎ চিত্তের দোষরাশি বিদ্রৌত হয় এবং উপাসনার দ্বারা চিত্তের চঞ্চল স্বভাব তিরোহিত হইয়। একাগ্র অবস্থা অভ্যন্ত হয়। বেদে উক্ত হইয়াছে, যে “ত্রাকণের। বেদ অর্থাৎ বেদবিহিত যাগ যজ্ঞাদি এবং মানস-ব্যাপার রূপ উপাসনার দ্বারা সেই—এই আস্তাকে (সেই=পরমায়। এই=জীবায়।) আনিতে পারিবেন।

ସୂତିକାର ଖଦିରାଓ ବଲିଯାଛେ, “ତପସ୍ୟାର ଦ୍ୱାରା ପାଗକ୍ଷୟ ହୁଏ,
ଏବଂ ଉପାସନାର ଦ୍ୱାରା ମୋକ୍ଷ ଲାଭ ହୁଏ ।”

ଚିତ୍ତଶୁଦ୍ଧି ଓ ଏକାଙ୍ଗତ ଲାଭ ଭିନ୍ନ ଉତ୍ତାଦେର ପିତୃଲୋକ ଓ ସତ୍ୟଲୋକ
ଆପଣିରୂପ ଆନୁଷ୍ଠାନିକ ଫଳ ଓ ଆଛେ । କେମା, ବେଦେ ଉଚ୍ଚ ହଇଯାଛେ
ସେ, “ନିତ୍ୟ ନୈମିତ୍ତିକ କର୍ମର ଦ୍ୱାରା ପିତୃଲୋକ ଆପଣ ଅର୍ଥାଏ ସ୍ଵର୍ଗଗତି
ହୁଏ ଏବଂ ଉପାସନାର ଦ୍ୱାରା ସତ୍ୟଲୋକ ଅର୍ଥାଏ ବ୍ରଜଲୋକ ଲାଭ ହୁଏ ।”

ପୁରୋତ୍ତ ଚାରି ପ୍ରକାର ସାଧନ କି କି ?

- (୧) କୋଣ୍ଠ ବଞ୍ଚୁ ନିତ୍ୟ, କୋଣ୍ଠ ବଞ୍ଚୁ ଅନିତ୍ୟ, ତାହା ବିବେଚନା କରା ।
- (୨) ଐହିକ ଓ ପାରଲୋକିକ ଫଳଭୋଗେ ବୈରାଗ୍ୟ ଉପାଦିମ କରା ।
- (୩) ଆସ୍ତାତେ ଶମଦମାଦି ଛୁଯ ପ୍ରକାର ଶୁଣେର ଉତ୍ସେକ କରା । (୪) ଏବଂ
ଯୁମୁକୁ ହୁଏ । ଏହି ଚାରି ପ୍ରକାର ଆସ୍ତ-ବ୍ୟାପାରେର ନାମ ସାଧମ ଅର୍ଥାଏ
ଆସତହଜାମେର ଉପକାରୀ । ଯୁତରାଂ ଏହି ଚାରି ପ୍ରକାର ନା ଥାକିଲେ
ଅଧିକାରିତ ପୂର୍ଣ୍ଣ ହୁଏ ନା ।

ନିତ୍ୟାନିତ୍ୟ ବଞ୍ଚୁ ବିଚାର କିମ୍ବା ?

ଏକ ଅଦ୍ଵିତୀୟ ବ୍ରଜେ ନିତ୍ୟ ; ଅବଶିଷ୍ଟ ସମନ୍ତରୀ ଅନିତ୍ୟ ; ଏଇରୂପ
ବିବେଚନା କରା ।

ଉଚ୍ଚ ବିବେଚନା ମୃଢ଼ତର ହଇଲେ ସ୍ଵତଃଇ ଐହିକ ଆମୁଖିକ ଫଳଭୋଗେ
ବିରାଗ ଜୟେ । ଅଭିପ୍ରାୟ ଏହି ଯେ, ଗନ୍ଧ-ମାଲ୍ୟ-ବନିତାଦି ଐହିକ ଭୋଗ୍ୟ
ବିଷୟ ଯେମନ ସତ୍ୟମାଧ୍ୟ ବଲିଯା ଅନିତ୍ୟ ଅର୍ଥାଏ କ୍ଷଣବିମାଶୀ ; ମେଇରୂପ,
ସ୍ଵର୍ଗାଦି ପାରଲୋକିକ ଭୋଗ୍ୟ ବିଷୟ ଓ ସତ୍ୟମାଧ୍ୟ ବଲିଯା ଅନିତ୍ୟ
ଅର୍ଥାଏ ମଧ୍ୟ । ବିଷୟେର ନଶ୍ଵରତ ଏବଂ ଆନନ୍ଦମଯ ବ୍ରଜେର ନିତ୍ୟତ ପୂର୍ଣ୍ଣ
ଆନିତେ ପାରିଲେ ଜୀବେର କାମେ କାମେ ନଶ୍ଵର ମୁଖେର ପ୍ରତି ବୈରାଗ୍ୟ
ଉପାସିତ ହୁଏ ।

ଶମଦମାଦି ଛୁଯ ପ୍ରକାର କି କି ?

- (୧) ଶମ, (୨) ଦମ, (୩) ଉପାସି, (୪) ତିତିକ୍ଷା, (୫) ସମାଧାନ
(୬) ଓ ଅନ୍ତା ।

শম—অন্তরিক্ষিয়ের নিয়ম ;—অর্থাৎ আত্মজ্ঞানের অনুপযোগী
হথা বিষয় হইতে অন্তঃকরণকে প্রতিনিয়ন্ত করণ।

দম—বহিরিক্ষিয় দমন ; অর্থাৎ আত্মজ্ঞানের প্রতিবন্ধক বিষয়
রাশি হইতে চক্ষুরাদি ইক্ষিয়কে প্রতিনিয়ন্ত করণ।

উপরতি—বিষয়-প্রয়োগ নিয়ন্ত হইলেও যাহাতে পুরুষার বিষয়
প্রয়োগ না হয়, এরূপ করা, কিংবা বিধিপূর্বক কর্মকাণ্ড পরিভ্রাগ
অর্থাৎ সম্প্রয়াসধর্ম গ্রহণ করা।

তিতিক্ষা—শীতোষ্ণ ও মানুপমান ও শোকহৰ্ব গড়তি দ্বন্দ্ব
(যুগল) সহ করা, অর্থাৎ ঐ ঐ বিষয়ে উদ্বিগ্ন না হওয়া।

সুমাধান—আত্মাতে চিত্রের একতান্তা উৎপাদন।

শুক্র—গুরু ও বেদান্তবাক্যে বিশ্বাস।

মুমুক্ষু—মুক্ত হইবার ইচ্ছা।

এতাদৃশ ব্যক্তিই যথার্থ অধিকারী, ইহা বেদে উক্ত হইয়াছে।
যথা—“শাস্তি, দাস্তি, বিষয় হইতে উপরত, দ্বন্দ্ব, সহিষ্ণু ও একাগ্র-
চিত্ত হইয়া আত্মাতেই পরমাত্মা দর্শন করিবেক।” অপিচ, “যে
ব্যক্তির চিত্ত শাস্তি প্রাপ্ত হইয়াছে, বহিরিক্ষিয় সকল বশীভৃত হই-
যাছে, কামক্রোধাদি মনোদোষ সকল দূরীভৃত হইয়াছে, যে উল্লিখিত
শাস্ত্রবিহিত কর্মের অনুষ্ঠান করিয়াছে, যে আপনাতে সদ্গুণ চতুর্থয়
আধান করিয়াছে, এমন ব্যক্তি যদি অনুগত হয়, তবে তাহাকে
এই ব্রহ্মবিদ্যা অবশ্য অদান করিবেক।

অধিকারী নির্ণয় হইল, এক্ষণে বিষয় কি? তাহা বলা যাই-
তেছে।

এই শাস্ত্রের বিষয় অর্থাৎ অধান প্রতিপাদ্য জীব-ব্রহ্মের ঐক্য।
মনুষ্য আন্তিক্রমেই আপনাকে ব্রহ্মান্যক সর্বিষ্ণুণাত্মীত বিশুদ্ধ চৈতন্য
আত্ম হইতে পৃথক্ বলিয়া জানে, তাহাদের মেই ভাস্তিজ্ঞান বিদূরিত
হইলে যে জ্ঞানময় চৈতন্যময় প্রমেয় পদার্থ অবশিষ্ট থাকে, মেই

প্রমেয় (অভান্তর্জ্ঞানের বিষয় = জীবত্বক্ষেত্রের ঐক্য) পদার্থ বেদান্তের বিষয়। যেহেতু তাহাতেই বেদান্তশাস্ত্রের তাৎপর্য।

সম্বন্ধও আছে; যেহেতু শাস্ত্র অসম্বন্ধ কথা বলেন না। সম্বন্ধ, প্রতিপাদ্য-প্রতিপাদক বা বোধ্যবোধক সম্বন্ধ। যেহেতু সেই ঐক্যজগৎ প্রমেয় উপনিষদাদি শাস্ত্রের বোধ্য বা প্রতিপাদ্য, সেই হেতু শাস্ত্রও তাহার বোধক বা প্রতিপাদক।

প্রয়োজন কি?

আজ্ঞা হইতে অপৃথক ব্রহ্মচৈতন্যে যে অজ্ঞান সম্পর্ক ঘটিয়াছে, যে অজ্ঞান সম্পর্কে জীব আপনার নিহৃঃধৰ্ম আনে না, ব্রহ্মভাব আনে না, সুখ দুঃখ ভোক্তা অসমরণবান् জীব বলিয়াই আনে, সেই অজ্ঞান নিহৃতি এবং তদন্তুর আগন্তার আনন্দময়ত্ব অনুভব। এই দ্রুই প্রকার প্রয়োজন। শ্রুতিও এই কথা বলিয়াছেন, যথা—“আত্মজ ব্যক্তিই অজ্ঞান কপিত শোক হইতে উত্তীর্ণ হয়।” “ব্রহ্মজ ব্যক্তিই ব্রহ্মভাব প্রাপ্ত হয়।”

মনুক জ্ঞালিয়া উঠিলে মোক ষেমন সমস্ত পরিত্যাগ করিয়া জল-সমীপে গমন করে, সেইরূপ, জগ্নমরণাদি-যাতনাময়-সংসারানন্দে পরিতপ্ত হইয়া পূর্বোক্ত অধিকারী উপচৌকন গ্রহণ পূর্বক বেদ বেদান্তপ্রার্গ ব্রহ্মবিদ্য গুরুর নিকট গমন করেন এবং তাহার অনুগত ছেন। বেদও এইরূপ কথা বলিয়াছেন। যথা—“সমৃৎ অর্থাৎ গুরুর উপযুক্ত উপায়ম হস্তে লইয়া বিদ্঵ান্ এবং ব্রহ্মজ গুরুর নিকট যাইবেন।” অনন্তর সেই বিদ্঵ান্ গুরু, কৃপা করিয়া শিষ্যকে “অধ্যারোপ” ও “অপবাদ” এই দ্রুই যুক্তি পথ অবলম্বন করিয়া অঙ্গোপদেশ (অজ্ঞাত বস্তু জানানকে উপদেশ বলে) করিবেন। কেননা, শাস্ত্রে উক্ত আছে যে, “বিদ্঵ান্ গুরু বিধিবিধানক্রমে সমীপে উপস্থিত শিষ্যকে ব্রহ্মবিদ্যা উপদেশ করিবেন।” (তাৎপর্য এই যে, গুরু-দেশ ব্যক্তিত কোন বিদ্যাই ফলবত্তী হয় না।)

অধ্যারোপ কি? ভম। ভম ও আরোপ একই কথা। অধি+আ+
রূগ = অধ্যারোপ। অধি = অধিকরণ অর্থাৎ বস্তু। আ = মিধ্যা। রূপ =
আকার। মিলিতার্থ এই যে, সর্পের সহিত কোন সম্পর্ক নাই, একপ
এক রজ্জুতে ষেমন সর্পভূম হয়, সেইরূপ বস্তুতে অবস্থার আরোপ
অর্থাৎ জ্ঞানের নাম অধ্যারোপ। ফল কথা এই যে, সত্য বস্তুতে
মিধ্যা বস্তুর জাম হওয়ার মাম অধ্যারোপ।

এক, অবিতীয়, সৎসন্দৰ্ভ, আনন্দাত্মক ও জ্ঞানময় ব্রহ্মই বস্তু;
আর অজ্ঞান ও তদ্বিজ্ঞানিত অন্যান্য যে কিছু পদার্থ, সমস্তই অবস্থু।
অজ্ঞান কি? অজ্ঞান একপ্রকার জ্ঞান-নাশ্য অনির্বিচলনীয় পদার্থ।
তাহা ভাব ও অভাব, বস্তু ও অবস্থু, দুএর বহিভূত। তৃতীয়া অকৃতি
অর্থাৎ ক্লীব ষেমন ক্লী ও পুরুষ, দুএর বহিভূত সেইরূপ। অজ্ঞান
শশশৃঙ্গের ন্যায় বন্ধ্যা পুত্রের ন্যায় আত্মাত্মিক অবস্থু নহে; ষেহেতু
তাহা জীবমাত্রেই “আছে বলিয়া” অনুভব করিতেছেন। অজ্ঞান
ব্রহ্ম পদার্থের ন্যায় বস্তুও নহে; কেননা, উহা জ্ঞান হইলে থাকে
না। জ্ঞানোন্তরকালে উহা মিধ্যা বলিয়াই প্রতীতি হয়। যাহা
থাকে না, যাহাৰ বৈকালিক অস্তিত্ব নাই, যাহা মিধ্যা বা ভম
বলিয়া প্রত্যক্ষ হয়, তাহাকে কিরণে বস্তু বলা যায়?
অতএব উহা বস্তু কি অবস্থু, সৎ কি অসৎ, সাবয়ব কি নিরবয়ব,
কিছুই বলা যায় না। যাহাকে “ইহা অমুক” বলিয়া অবধারণ
কৰা যায় না, তাহাই অনির্বিচলনীয়। যদি বল, জ্ঞানের অভাবের
নামই অজ্ঞান; তাহা বলিতে পার না। “জ্ঞানের অভাব অজ্ঞান”
এছলে জ্ঞানশঙ্গের অর্থ পর্যালোচনা করিয়া দেখিলে উহা যে
অভাব পদার্থ হইতে পারে না, তাহা স্পষ্টই অনুভূত হয়। শাস্ত্রে
চৈতন্যকে জ্ঞান বলে, আবার বুদ্ধি হত্তিকেও জ্ঞান বলে, এবং কেহ
কেহ জ্ঞানকে আজ্ঞার শৃণ বলিয়াও ব্যাখ্যা করেন। এই তিনি প্রকার
জ্ঞানের কোন অকার জ্ঞানের অভাব অর্থাৎ অস্তিত্ব ধরিবেন?

ଅଥମୋତ୍ତ ଜ୍ଞାନଟି ନିତ୍ୟ ମିରବନ୍ତି ; ଶୁତରୀଂ ତାହାର ଅଭାବ ଅସ୍ତ୍ରୀ-କାର୍ଯ୍ୟ । ସିତୌଯୀଟି ବାନ୍ଧୁବିକ ଜ୍ଞାନ ମହେ, ସେହେତୁ ତାହା ଅଡ଼ । ବୁଦ୍ଧିରୁତି ଯଥମ ଚିତ୍ତମ୍ୟ ବ୍ୟାପ୍ତ ହଇଯାଇ ବସ୍ତୁର ପ୍ରକାଶକ ହୟ, ମେ ସଥମ ଚିତ୍ତମ୍ୟ ଛାଡ଼ିଯା ଅସଂ କିଛୁଇ ପ୍ରକାଶ କରିତେ ସକ୍ଷମ ନହେ, ତଥମ ମେ ପ୍ରକୃତ ଜ୍ଞାନ ନହେ, ଜ୍ଞାନେର ଅର୍ଥାଂ ଚିତ୍ତମ୍ୟର ସଂପ୍ଲିଷ୍ଟ ବଲିଯା ଲୋକେ ତାହାତେ ଉପଚାର କ୍ରମେ ଜ୍ଞାନ ବଲିଯା ଟିଲେଖ କରେ । ଶୁତରୀଂ ତାହାର ଅଭାବ ଓ ପ୍ରକୃତ ଅଜ୍ଞାନ ନହେ । ତୃତୀୟ ପର୍ମାଣୁ ନହେ । କେମନା, ଜ୍ଞାନ ମାମକ ଆୟୁଷଗୁଣେର ଏକବାରେ ଅଭାବ ହେଉଥାଏ ଅସ୍ତର । କାରଣ, ସଥମ ସଥମନ୍ତି “ଆମି ଅଜ୍ଞାନ ଛିଲାମ—କିଛୁଇ ଆମିତେଛିଲାମ ନା” ବଲିବେ ତଥମ ତଥମଇ ତୋମାର ଜ୍ଞାନେର ଅନ୍ତିତ ସପ୍ରମାଣ ହଇବେକ । ତେବେଳେ ତୋମାର ଅନ୍ୟ କୋମ ଜ୍ଞାନ ନା ଥାକୁକ—ଅଜ୍ଞାନବିସ୍ୟକ ଜ୍ଞାନ ଛିଲ—ଇହା ନିର୍ଦ୍ଧାରିତ ହଇବେକ । କେମନା ତୁମି ଯେ ଅଜ୍ଞାନ ଛିଲେ—ଏ ଅନୁଭବଟିଓ ଜାନ । “ଅଜ୍ଞାନ ଛିଲାମ” ଇହାର ଅର୍ଥ କି ? ନା ଆମାର ଜ୍ଞାନ ତେବେଳେ ଅଜ୍ଞାନ ଭିନ୍ନ ଅନ୍ୟ କୋମ ବିସ୍ୟକେ ଆଲିଜନ କରିତେଛିଲ ନା । ଇହାଇ ଉହାର ଅର୍ଥ । ଅତେବ, ଅଜ୍ଞାନ ପଦାର୍ଥଟି ଅଭାବ ଅର୍ଥାଂ ଶୂନ୍ୟଅକ୍ରମପ ନହେ । ଉହା ଡାବ ଅର୍ଥାଂ ଅଭାବ ପଦାର୍ଥ ହଇତେ ଭିନ୍ନ । ଅର୍ଥଚ ସଂକିଳିତ ଅର୍ଥାଂ ଏକ ପ୍ରକାର ଅଛିନ ପଦାର୍ଥ ।

ମାତ୍ର ଅଜ୍ଞାନ ବଲିଲେ ଲୋକେ ପାଛେ ଅଭାବ ପଦାର୍ଥ ବୁଝିଯା ଫେଲେ, ମେହି ତମେ “ଭାବରପଂ” ବିଶେଷଣ ଦେଓଯା ହଇଲ । ନିର୍ଜାରିତରମ୍ବି ଉହାର ସ୍ଵରୂପ ନିର୍ଗ୍ରହ କରା ଥାଏ ମା ବଲିଯା “ସମସତ୍ୟାମନିର୍ବଚନୀୟଃ” ବଲା ହଇଯାଛେ । ଉହା ମିଥ୍ୟା ନାମକ ଆୟୁଷଗୁଣ ମହେ, ଇହା ଜାମାଇବାର ଅନ୍ୟ “ତ୍ରିଗୁଣାୟକଂ” ବଲା ହଇଯାଛେ । ଅଜ୍ଞାନ ଅନ୍ୟ ପ୍ରତ୍ୟେକ ପଦାର୍ଥେଇ ମୟ ରଙ୍ଗ ଓ ତମଣୁଗ ଥାକାଯ ଅଜ୍ଞାନ ତ୍ରିଗୁଣାୟକ ବଲିଯା ଅନୁମିତ ହୟ । ଜ୍ଞାନେର ମଜ୍ଜେ ବିରୋଧିତା ଥାକାଯ ଅର୍ଥାଂ ଜ୍ଞାନ ହଇଲେଇ ଅଜ୍ଞାନ ତିରୋହିତ ହୟ ବଲିଯା ଉହାକେ “ଜ୍ଞାନ ବିରୋଧୀ” ବଲା ଥାଏ । ଅଜ୍ଞାନ ପଦାର୍ଥକେ ଡାବ ବଲିଯା ବ୍ୟାଖ୍ୟା କରିଲେଓ ଉହା ବ୍ୟାଖ୍ୟାପଦାର୍ଥର ନ୍ୟାୟ ପାରମାର୍ଥିକ

তাৰ নহে বলিয়া “যৎকিঞ্চিত্” বিশেষণ দিয়া বুজান গেল। যৎকিঞ্চিত্ অৰ্থাৎ এক প্ৰকাৰ অছিৱ বা অনিৰ্বিচ্য পদার্থ। এৱপ অজ্ঞান যে আছে—তাৰা অনুভব সিদ্ধ। সকল লোকেই “অহং অজঃ” আমি অজ অৰ্থাৎ আমি জানিবা—আধিকে ? তাৰা আমি জানিমা—ইহা কি ? উহা কি ? তাৰা আমি জানি না, এৱপ বলিয়া ধাঁকেন এবং অনুভব কৰিয়াও থাকেন। শুভৱাই তাঁহারা যে সকলেই অজ্ঞান—গ্ৰেন্ত তাৰা আৱ সপ্রমাণ কৰিবাৰ আৰশ্যক নাই। প্ৰত্যেক ব্যক্তিৰ উত্কৰ্ষ অনুভবই প্ৰত্যেক ব্যক্তিৰ অজ্ঞানসন্দৰ্ভেৰ প্ৰমাণ। এবং অজ্ঞান যে অনিৰ্বচনীয় পদাৰ্থ তাৰা ও উত্কৰ্ষ অনুভবেৰ দ্বাৰা সপ্রমাণ হইয়াছে। অজ্ঞান কি ? তাৰা নিৰ্দীকৰিতকৰণে জানা থাকিলে কথনই আমৰা উত্কৰ্ষণ মোহে অভিভূত হইতাম মা। অতএব, অজ্ঞান নামক যে এক প্ৰকাৰ অনিৰ্বচনীয় যৎকিঞ্চিত্ পদাৰ্থ আছে ও তাৰা অনুভব—শাৰীৰ উভয় প্ৰমাণ সিদ্ধ। এ বিষয়ে শ্ৰতি আছেযে, দেব অৰ্থাৎ স্বয়ংপ্ৰকাশ আঘোৱাৰ শক্তিৰ অনুভব অজ্ঞান আপন গুণেৰ দ্বাৰা গুণ আছেন”।

এই অজ্ঞান আপাততঃ নানা কৰণে ভাসমান হইলেও বস্তুতঃ উহা এক। সেই জন্যই শাৰীৰকাৰেৱা উহাৰ সমষ্টি অৰ্থাৎ সমুদায় বা অপৃথক্ভাৱ লক্ষ্য কৰিয়া এক এবং ব্যষ্টি অৰ্থাৎভিন্ন ভিন্ন ভাৰ বা বিশেষ ভাৰ লক্ষ্য কৰিয়া বহুবলিয়া উল্লেখ কৰিয়াছেন। যেমন বিশেষ বিশেষ হৃক্ষেত্ৰ সমষ্টি ভাৰে এক বল এবং অলেৱ সমষ্টিভাৱে এক অলাশয়, মেইনুপ, জীবগত নানা প্ৰকাৰ অজ্ঞানেৰ সমষ্টি ভাৰ ধৰিলে তাৰা এক। (সমুদ্ৰ, তৱদ্বীপ, লহুৱী, কেম প্ৰভৃতি যেমন জল হইতে ভিন্ন নহে, মেইনুপ, এ জীবসে জীৱ, কোন জীবই অজ্ঞান ছাড়া নহে এবং অজ্ঞানেৰ প্ৰকাৰ-সংখ্যা যতই হউক, সমস্তই অজ্ঞান ভিন্ন অন্য কিছু নহে।) ইছাতে শাৰীৰ প্ৰমাণ যথা— “কাহারও সৃষ্টিনকে এৱপ সহৰজ ও তমোগুণাদ্বয় অজ্ঞান এক।”

এই সমষ্টি অজ্ঞানটা উৎকর্ষের অর্থাৎ অপ্রতি-হত স্বভাব পরিপূর্ণ চৈতন্যের অর্থাৎ ইশ্বরের উপাধি বলিয়া বিশুদ্ধ সত্ত্বপ্রধান। (উগ + আ + ধা + ই = যে নিকটে ধাকিয়া আপনার গুণ সমীপস্থ বস্তুতে অরোপ করে— সেই উপাধি)। জবা পুঁজি স্ফটিক-মিকটে ধাকিয়া আপনার লোহিত্য স্ফটিকে আরোপিত করে বলিয়া জবা স্ফটিকের উপাধি। অজ্ঞানও চৈতন্য-সম্বিধানে ধাকিয়া আপনার গুণ দোষ চৈতন্যে আরোপিত করে বলিয়া চৈতন্যের উপাধি। যে যাহার উপাধি সে তাহার উপহিত। চৈতন্যের উপাধি অজ্ঞান সুতরাং চৈতন্যও অজ্ঞানের উপহিত। উৎকর্ষ ও বিশুদ্ধ প্রধান, এই দুই শব্দের মাঝে এইরূপ ভাবার্থ পাওয়া যাইতেছে যে, সৃষ্টি কালে চৈতন্যের মূল প্রকৃতি ভিন্ন মন বুদ্ধি প্রভৃতি অন্য কোন ক্ষুদ্র উপাধি ছিল না। সুতরাং তৎকালে তিনি উৎকর্ষ। সত্ত্ব রজ ও তম এই গুণ ত্রয় যখন সম্মান ভাবে থাকে তখন সৃষ্টি হয় না। যখন কোন একটা রংজিপায় তখনই সৃষ্টি হয়। সৃষ্টির প্রথমেই প্রকৃতিব বা অজ্ঞানের সর্ব প্রকাশক সর্ব মর্যাদাকারক সর্ব বীজ অবৃপ্ত সুখময় ও শান্ময় সত্ত্ব অংশই প্রয়োক্ত হইয়া মহস্তত্ত্ব সৃষ্টি করে, ক্রমে অহকার প্রভৃতির সৃষ্টি হয়। সুতরাং সমষ্টি অজ্ঞান বা মহস্তের সত্ত্ব গুণটা প্রধান ও প্রবল থাকে,— রজ ও তম গুণ বিলুপ্ত আয় বা অভিভূত থাকে। কাষে কাষেই তাহাকে বিশুদ্ধ সত্ত্ব প্রধান বলা যাব।) সুতরাং এই সমষ্টি অজ্ঞানে উপহিত (অর্থাৎ মহস্তের প্রকৃত চৈতন্য) চৈতন্য সর্বজ্ঞ, সর্বেশ্বর, সর্বনিয়ন্তা, অব্যক্ত, (সর্ব কার্য্যের বীজ) অস্তর্যামী, অগৎকারণ, এবং ঈশ্বর প্রভৃতি নাম ম্বারা অভিহিত হন।

এতাদৃশ সমষ্টি অজ্ঞানের অবভাসক বলিয়া তিনি সর্বজ্ঞ। সমষ্টির অজ্ঞানের গর্বে সকল জ্ঞানই আছে; এবং তাদৃশ সমষ্টি অজ্ঞানকে তিনি জানিতেছেন সুতরাং তিনি সর্বজ্ঞ। এ বিষয়ে গুণতি এই যে,

“ সমষ্টি ও তন্ত্রঃপাতী বাক্তি সমস্তই আমেন তিনি সর্বজ্ঞ ও পরমেশ্বর ! ”

ঈশ্বরের উপাধি অন্তর্গত এই সমষ্টি অঙ্গানটাই যাবত্ত জন্য বস্তুর কারণ ; মেই হেতু উহা ঈশ্বরের কারণ শরীর। আমদের আচুর্য থাকাতে আনন্দময় এবং কোষের ন্যায় সাক্ষাদক বলিয়া কোষ ; তুএ মিলিয়া আনন্দময়কোষ নামে উক্ত হয়। আকাশাদি সমস্ত জন্য বস্তুই উহাতে উপরত অর্থাৎ লয় প্রাপ্ত হয় বলিয়া উহা মহাসুস্থিতি অর্থাৎ প্রলয় নামে অভিহিত হইয়া থাকে। যে হেতু উহা মহাসুস্থিতি, মেই হেতু উহাকে স্তুল প্রপঞ্চ অর্থাৎ ঈশ্বরের বিবৃত অবস্থা ও স্তুল প্রপঞ্চ অর্থাৎ হিরণ্যগর্ভ অবস্থার লয়স্থান বলা যায়।

যেমন বনের ব্যক্তি হৃক্ষ এবং তাহা অনেক ; আর জলাশয়ের ব্যক্তি জল ও তাহাও অনেক ; সেইরূপ, মূলাঙ্গান বা সমষ্টি অঙ্গানের ব্যক্তি অঙ্গানও অনেক। শ্রান্তি আছে যে, “ পরমেশ্বর বহু মায়ার দ্বারা বহু রূপে প্রকাশ পাইতেছেন । ”

এ স্তুলে দেহ, ইন্দ্রিয় ও অন্তঃকরণাদি নানা প্রতিদেব যুক্ত জীব-ব্যাপী অঙ্গানকে ব্যক্তি অঙ্গান এবং মহত্ত্ব নামক অবিভক্ত ঈশ্বর গত মূলাঙ্গানকে সমষ্টি-অঙ্গান বলিয়া নির্দেশ করা হইয়াছে।

এই ব্যক্তি অঙ্গানটা নিকৃষ্টের অর্থাৎ অসর্বজ্ঞ ও অপ্রাপ্তিমান্য জীবের উপাধি ও মলিন সত্ত্ব প্রধান সূতরাং ইহাতে যে চৈতন্য প্রতি-বিস্তৃত হইতেছে—মেই জীব চৈতন্যও অপ্রত্যক্ষ। অপ্রজ্ঞতা হেতু উহাকে অনীশ্বরস্থাদি গুণ বিশিষ্ট প্রাত্ম (প্র + অজ) বলা যায়। ” “ মলিন সত্ত্ব প্রধান ” ইহার ভাবার্থ এই যে, মহত্ত্ব নামক মূলাঙ্গানের পর উহার রজ ও তমো অংশ প্রত্যক্ষ হইয়া অহকার ও অন্তঃকরণ নিচয়ের সৃষ্টি করিয়াছিল। রজ ও তমোমিশ্রিত হওয়ায় অন্তঃকরণাদির প্রকাশ শক্তি অপ্রাপ্ত সূতরাং তদুপরিত চৈতন্য অর্থাৎ জীব অপ্রত্যক্ষ।

জীবের আত্ম নাথ দিবাৰ কাৰণ এই যে, ইনি সমস্ত অজ্ঞানেৰ
অবভাসক নহেন, মাত্ৰ ব্যষ্টি অজ্ঞানেৰ অবভাসক। এবং ইহার
উপাধিটীও অস্পষ্ট অৰ্থাৎ রজন্তমোমিশ্রিত হওয়ায় মলিন। কায়ে
কাধেই ইনি অন্ত প্রকাশক। এই অম্যই ইনি আজ (প্রায়েণ অজ্ঞঃ)
অৰ্থাৎ প্রায়ই জানেন না।

এই ব্যষ্টি অজ্ঞান রূপ উপাধিটী জীবেৰ অহঙ্কারাদিৰ
আদি কাৰণ বলিয়া কাৰণ শৱীৰ, আমন্দেৰ বাহুল্য হেতু আনন্দ-
ময়, কোষেৰ ন্যায় আচ্ছাদক বলিয়া কোষ, আগ্ৰহ ও
স্বাপ্ন পদাৰ্থ সমস্তই ইহাতে লয় হয় বলিয়া সুযুপ্তি (জীবেৰ
সুযুপ্তিই ব্যষ্টি অজ্ঞান বুঝিবাৰ উত্তম দৃষ্টান্ত) সুতৰাং উহাকে সূল
সূক্ষ্ম শৱীৱেৰ লয় স্থান বলিয়া ব্যবহাৰ কৰা যায়। (সহস্রসুযুপ্তি কালে
বা প্রলয় কালে অৰ্থাৎ দৈশ্বরেৰ সুযুপ্তিতে এবং ধূম প্ৰলয়ে বা জীবেৰ
সুযুপ্তিতে যে কোন প্ৰকাৰ ভোগ অৰ্থাৎ আনন্দ থাকে—তাহাৰ
গ্ৰাম কি ? ইহা বুঝাইবাৰ জন্য বলিতেছেন।)

সেই সুযুপ্তি কালে দৈশ্ব ও আজ উভয়েই চৈতন্য-প্ৰদীপ্তি অতি
সূক্ষ্ম অজ্ঞানবৃত্তিৰ স্বারা আনন্দ অনুভব কৰিয়া থাকেন। (ভাবাৰ্থ
এই যে, তৎকালে অন্য কোন প্ৰবিভৃত হৃষ্টি বা জ্ঞান থাকে না, কিন্তু
অতিসূক্ষ্ম অৰ্থাৎ একটীমাত্ৰ অবিভৃত অৰ্থাৎ অবশোকাৰ অজ্ঞানবৃত্তিৰ
থাকে ; সুতৰাং তৎকালে অন্য কোন বৈষয়িক আনন্দ থাকে না,
আপনাৰ আনন্দ অনুপত্তাই অনুভব কৰেন মাত্ৰ।) এ বিষয়ে শৃঙ্খি
গ্ৰাম এই যে “ আঃ—সুযুপ্তি কালে চৈতন্যেৰ প্ৰকাশ স্বারাই স্বনিষ্ঠ
আনন্দ ভোগ কৰিয়া থাকেন। ” এ বিষয়ে অনুভব গ্ৰাম ও আছে।
যথা—লোকেৰ সুযুপ্তি ভদ্ৰ হইলে, “ আমি সুধে ছিলাম, কিছুই
আমিতে ছিলাম না। ” এইৱপি শ্মৰণ হইয়া থাকে। সুযুপ্তি কালে আনন্দ-
দেৱ ও অজ্ঞানেৰ অনুভব না থাকিলে কদাচ লোকেৱ উক্তৱপ
শ্মৰণযুক্ত জ্ঞান হইত না। সুধ ও অজ্ঞান তৎকালে অনুভূত হইয়া

ছিল বলিয়াই লোকে সুযুগ্মি ভঙ্গের পর মেই অনুভূত শুধু ও অজ্ঞান কারণ করিতে সমর্থ হয়।

পূর্বে যে ব্যক্তি সমষ্টির কথা বলা হইয়াছে, তাহা কলমা মাত্র। বন আৱ হৃষি যেমন বস্তুতঃ অভিমু, জলাশয় ও জল যেমন বস্তুতঃ অভিমু, তদ্বপ মেই ব্যক্তি সমষ্টি, তুই অজ্ঞানই বস্তুতঃ অভিমু অর্থাৎ এক ভিন্নতা কলমা ব্যবহারিক।

উপাধি অভিমু হইলে তত্ত্বপরিহিত চৈতন্যও অভিমু হইবে। বনের উপরিহিত (বনাবচ্ছিম) আকাশ, আৱ হৃষের উপরিহিত আকাশ যেমন ভিন্ন নহে, কিংবা জলপ্রতিবিন্ধিত আকাশ আৱ জলাশয় প্রতিবিন্ধিত আকাশ যেমন ভিন্ন নহে, ভাবিয়া দেখ, তাহা বস্তুতঃ এক; মেইকলপ, ইখৰ সংজ্ঞক সমষ্টি অজ্ঞান-উপরিহিত চৈতন্য, আৱ সুযুগ্মি ঔৰ বা প্রাঙ্গ নামক ব্যক্তি অজ্ঞানোপরিহিত চৈতন্য বস্তুতঃ ভিন্ন নহে। ভাবিয়া দেখ, উপাধি দূৰ কৱিলে চৈতন্য ভিন্ন অৱ কিছু বৰ্তমান থাকে না। সুতরাং চৈতন্য পদাৰ্থ এক। শৃঙ্খল ও মহাসুযুগ্মি ও খণ্ড সুযুগ্মি অবস্থাপন্ন চৈতন্যকে উক্তকল্পে বৰ্ণন। কৱিয়াছেন যথা—“ইনিই সকলেৱ ইখৰ, ইনিই সৰ্বজ্ঞ, ইনিই সৰ্বাস্তৰ্যামী, ইনিই সকলেৱ কাৰণ, ইনিই সকল ভূতেৱ উৎপত্তি ও প্ৰলয়েৱ স্থাম বা মূল কাৰণ।”

বন ও তাহার আশ্রয়ীভূত আকাশ এবং হৃষি ও তাহার আশ্রয়ীভূত আকাশ ; কিংবা জলাশয় ও তৎপ্রতিবিন্ধিত আকাশ এবং জল ও জলাবচ্ছিম আকাশ ; এই সমুদ্বার যে অধিক দশায়মান মহাকাশে কৱিত হইয়াছে—মেই মহাকাশকে যেমন অপেক্ষাকৃত তুরীয় অর্থাৎ চতুর্থ পদাৰ্থ বলা যায়, মেইকলপ, সমষ্টি ও ব্যক্তি অজ্ঞান এবং তাহা-দেৱ উপরিহিত চৈতন্য অপেক্ষা অনুপরিহিত অর্থাৎ বিশুদ্ধ অদ্বয় অন-বচ্ছিম কেবল চৈতন্য তুরীয় অর্থাৎ চতুর্থ। (ভাৰ্য এই যে, বিৱাট্-হিৱণ্যগৰ্ত ও ইখৰ অপেক্ষা কেবল চৈতন্য যেমন চতুর্থ ; মেইকলপ,

ଜୀବେରେ ବିଶ୍ଵ, ତୈଜସ ଓ ପ୍ରାଣ ଅବହ୍ଵା ଅପେକ୍ଷା କେବଳ 'ଚିତନା' ମାତ୍ର ଅବହ୍ଵାଟି ତୁରୀୟ । ନିଶ୍ଚିନ୍ତା ହେତୁ ନାମ କଲନା ମା ହେଁଯାଇ ଚତୁର୍ଥ ଶଦେ ଉଲ୍ଲେଖ ହୟ ।) ଏ ବିଷରେ ଆତି ପ୍ରମାଣ ଏହି ଯେ, ସର୍ବ ଦୋଷ ବର୍ଜିତ ମଜଳମୟ ଓ ଅବିତୌୟ ବା ଅଧିତୁ ବିଶୁଦ୍ଧ ଚିତନ୍ୟକେ ପଞ୍ଚିତେରା ଚତୁର୍ଥ ବଲିଯା ମାନ୍ୟ କରେନ । ତିନିଇ ପରମାୟୀ ଓ ତିନିଇ ବିଜ୍ଞେୟ ।"

"ଲୋହାୟ ଦ୍ୱାରା କରିତେଛେ" ଏହି ବାକୀରେ ଯେମନ ଦୁଇଟି ଅର୍ଥ ଅର୍ଥାଂ ଏକଟି ବାଚ୍ୟାର୍ଥ ଓ ଏକଟି ଲକ୍ଷ୍ୟାର୍ଥ, ମେଇନ୍ଦ୍ରପ, "ତତ୍ତ୍ଵମସି" ଓ "ଆହଂ ବ୍ରକ୍ଷାଶ୍ଚି" ପ୍ରତ୍ତି ଅବୈତ ବୋଧକ ମହାବାକ୍ୟ ନିଚ୍ଯେରେ ଏକଟି ବାଚ୍ୟାର୍ଥ ଓ ଏକଟି ଲକ୍ଷ୍ୟାର୍ଥ ଆଛେ । ଭାବିଯା ଦେଖ, ଅତ୍ୟନ୍ତ ସଂଯୋଗ ବଲେ ଲୋହାର ସହିତ ଏକିଭୂତ ହେଁଯାଇ ଅଗ୍ରି ଓ ଲୋହା ଯେ ପରମାର ଅତ୍ୟନ୍ତ ତିର ପଦାର୍ଥ ଏବଂ ଲୋହାର ଯେ ଦାହିକା ଶକ୍ତି ମାଇ ଇହା ବିବେଚନା ନା କରିଯାଇ ଲୋକେ ବଲେ, "ଲୋହାୟ ପୁଡ଼ିଯାଇଛେ" ଅତ୍ୟବ ଉଚ୍ଚ ଲୋହା ଶଦେର ଅର୍ଥ ଲୋହା ନହେ, ଲୋହେର ସହିତ ଏକିଭାବ ପ୍ରାପ୍ତ ଅଗ୍ରି ଲୋହା ଶଦେର ଅର୍ଥ ଏବଂ ଏଇଟିଇ ଲୋହ ଶଦେର ବ୍ୟାଚ୍ୟାର୍ଥ ଓ ଲୋହାକେ ଛାଡ଼ିଯା ଦିଯା ପ୍ରକୃତ ଅଗ୍ରିଟି ତାହାର ଲକ୍ଷ୍ୟାର୍ଥ । ଏତଦୃଷ୍ଟାନ୍ତେର ନ୍ୟାଯ, ଉତ୍ତିଷ୍ଠିତ ସମଟି ଓ ବାଟି ଅଜ୍ଞାନ, ଆର ତତୁପହିତ ଚିତନ୍ୟ, ଏହି ଦୁରେର ଏକତାବଟି ତତ୍ତ୍ଵମ୍ୟାଦି ଶଦେର ବାଚ୍ୟାର୍ଥ, ଆର ଉପାଧି ହିତେ ତିମ୍ବିକୃତ କେବଳ ଚିତନ୍ୟଟି ତାହାର ଲକ୍ଷ୍ୟାର୍ଥ । ଶାନ୍ତ୍ରେ ଓ ଏଇନ୍ପି ଉଚ୍ଚ ହଇଯାଇଁ ଯଥ୍-

ଏତାଦୁଶ ଅଙ୍ଗାନେର ଦୁଇଟି ଶକ୍ତି ଆଛେ । ଏକଟିର ନାମ ଆବରଣ ଶକ୍ତି, ଅପରଟିର ନାମ ବିକ୍ଷେପ ଶକ୍ତି ।

ଆବରଣ ଶକ୍ତିଟି ବୁଝିବାର ଦୃଷ୍ଟାନ୍ତ ଏହି ଯେ, ଅତ୍ୟନ୍ତ ଏକ ଥଣ୍ଡ ମେସ ଦର୍ଶକେର ନ଱ନ ମାତ୍ର ଆଜ୍ଞାନ କରେ, କିନ୍ତୁ ଦର୍ଶକ ମନେ କରେ ଯେ, ମେସ ସୂର୍ଯ୍ୟକେ ଢାକିଯାଇଁ । ଏଇନ୍ପି ଅଜ୍ଞାନ ଓ ନିଜେ ବୁଜାଦିନ୍ରିପେ ପରିଚିର ହଇଯାଇ ବୁଦ୍ଧିପ୍ରତିବିଶ୍ଵିତ ଚିତନ୍ୟକେ ଜାଗାତ କରାଯା ବୋକ୍ତାର ଆସଗତ ସର୍ବବ୍ୟାପକତାଦି ଅନୁଭବ ହୟ ନା । (ସର୍ବପ୍ୟାପକ ଚିତାନ୍ୟର ସେ ଅଂଶେ ବୁଦ୍ଧି—ମେଇ ଅଂଶ ଭିନ୍ନ ଅବଶିଷ୍ଟ ଜୀବ ଅଂଶ ଆହୁତ ହେଁଯାଇ ଆପନାକେ

বন্ধ ও সৎসারী বলিয়া অনুভব করে।) অতএব আজ্ঞান, যে শক্তির
দ্বারা আজ্ঞার যথার্থ অরূপ চাকিয়া রাখে—সেই শক্তির নাম
আবরণ শক্তি। আজ্ঞাজ ব্যক্তিরা এই কথাই বলিয়াছেন যথা—
“অজ্ঞান মনুষ্য যেমন মেঘাছন্ন চক্ষু হইয়া স্বর্যকে মেঘাছন্ন ও
অভাস্থন্য মনে করে, সেইরূপ, অবিবেকী পুরুষ স্বীয় অজ্ঞানে
আচ্ছম—দৃষ্টি হইয়াই আপনাকে বন্ধ দেখে। যিনি মৃচ্যু রুক্ষির দৃষ্টিতে
বদ্বের ন্যায় দৃষ্ট হন,—সেই সর্বব্যাপী পরমাত্মা আমি।”

জ্ঞাতব্যবস্তু যদি অজ্ঞানের দ্বারা আরুত হয় অর্থাৎ উৎসর সর্বাং-
শের ক্ষুত্রি না হয়, তাহা হইলে তাহাতে কোন এক বিপরীত জ্ঞান
উৎপন্ন হইয়েই হইবে। যেমন রজ্জু কি অলধারা অজ্ঞানাত্ম হইলে
তাহাতে সর্প কি তৎসমৃশ অন্য এক কল্পিত দৃশ্য দৃষ্ট হয়, সেইরূপ,
পরমাত্মার অরূপটাও অজ্ঞানের দ্বারা আরুত হওয়ায় তাহাতে কর্তৃত
তোক্ত শুধির দুঃখিত প্রভৃতি সৎসার ধর্ম সকল কল্পিত হয়।

এই বিক্ষেপ-শক্তি আর সৃষ্টি করিবার সামর্থ্য একই কথা।
(আরুত হইলেই বিক্ষেপ অর্থাৎ কল্পনা উপস্থিত হয়, ইহা অনুভব
সিদ্ধ) রজ্জু বিষয়ক অজ্ঞান (রজ্জুর সর্বাংশ না জানা) যেমন সর্পাদির
সৃষ্টি করে, (এই দৃষ্টিত বেদান্ত মতে সমস্ত দৃশ্যই কল্পিত)
সেইরূপ, আঘৰিয়ক অজ্ঞানও স্বাত্ম আজ্ঞাতে ভূময় আকাশাদির
সৃষ্টি করিয়াছে। অজ্ঞানের যে শক্তির দ্বারা তাদৃশ সৃষ্টি হয়, সেই
শক্তির নাম বিক্ষেপ-শক্তি। এতদ্বিষয়ে শান্ত্রপ্রামাণ এই যে, “ অজ্ঞা-
নের বিক্ষেপ-শক্তি নথর ব্রহ্মাণ্ডের সৃষ্টি করিয়া থাকে। ”

(উপাদেয় অর্থাৎ মেট্টিরিএলস্ = কোথায় ? এ আপত্তি সন্তুবে
মা। কেম না) লুতা অর্থাৎ মাকড়শা কীট যেমন আঘ চৈত্যন্যের
আবলেয় শ্বেতপাদ্য তন্ত্রের নিমিত্ত কারণ এবং শরীর দ্বারা উপাদান
কারণ হয় ; সেইরূপ, পরমাত্মাও স্বীয় মায়া অরূপ শরীরের দ্বারা
জগৎ সৃষ্টির উপাদান কারণ ও চৈত্যন্যের আবলেয় নিমিত্ত কারণ

বনিয়া গণ্য হয়। (অর্থাৎ লুক্ষ স্বীয় চেতনাশক্তির সাহার্যে বা সম্বিধান বশতঃ তাহার শরীর বা শরীরান্তর্ভুক্তি বিকার অর্থাৎ লালার ঘারা স্থানের সৃষ্টি করে; মেইঝপ, পরমাত্মার সমিধান বশতঃ তদৌর মায়ারূপ শরীর বিকৃত হইয়াই বিচ্ছিন্ন অগৎ উৎপন্ন হয়) উৎপত্তি অণালী এই রূপ ;—

তমোঞ্চ বহুল-বিক্ষেপ-শক্তি-মুক্ত-অজ্ঞানোপহিত চৈতন্য হইতে অথবান্তঃ আকাশ, আকাশ হইতে বায়ু, বায়ু হইতে অগ্নি, অগ্নি হইতে জল এবং জল হইতে পৃথিবী উৎপন্ন হয়। এতদ্বিষয়েও শুভতি অমাণ আছে। যথা—মেই অজ্ঞানোপহিত চৈতন্য রূপ পরমাত্মা হইতে আকাশ অশিয়াছে এবং মেই আকাশ হইতে বায়ু, বায়ু হইতে অগ্নি অগ্নি হইতে জল ও জল হইতে পৃথিবী উৎপন্ন হইয়াছে। (প্রত্যেক-টীকাইচৈত্যন্যের উপহিত ভাব আছে, ইহা বুঝিতে হইবেক।)

মেই সকল উৎপন্ন আকাশাদিতে প্রকাশ শক্তির অন্তর্ভুক্ত ও অঙ্গ, ভাবের আধিক্য থাকায় উহাদের প্রত্যেকের মূল কারণে যে তমোঞ্চের প্রাবল্য ছিল তাহা সহজেই অনুমিত হইতে পারে।

উৎপত্তির অব্যবহিত পরেই মেই সকল আকাশাদিতে কারণগুণের তারাতম্য ক্রমে সম্ভাব্য গুণ সকল তারাতম্য রূপে উৎপন্ন হইয়া ছিল।

মেই অথবোৎপন্ন পঞ্চ পদার্থকে পশ্চিতেরা স্মর্ক ভূত, তস্মাত্তা ও অপশ্চীকৃত মহাভূত বলিয়া ধাকেন। মেই সকল স্মর্ক ভূত হইতে জীবের স্মর্ক শরীর ও স্ফূর্ত ভূত সকল উৎপন্ন হয়। (পুনঃ প্রলয় মাহোয়া পর্যন্ত মেইস্মৃক্ষশরীর আর স্ফূর্ত ভূত সকল বর্তমাম ধাকিবেক। এখন যে আমরা আকাশ, বায়ু, জল, ও মৃত্তিকা উপত্তোগ করিতেছি তাহা পঞ্চীকৃত। এই অন্যই আমরা জলে আর আর ৩৪ পদাৰ্থের তাগ উপলক্ষ কৰিয়া ধাকি।)

স্মৃক্ষশরীর সকল ১৭ সপ্তদশ অবয়বে উপেত। স্মৃক্ষ শরীরের অন্য নাম লিঙ্গশরীর।

সপ্তদশ (১৭) অবয়ব কি কি ? পাঁচ জামেন্সিয়, বুদ্ধি, মম, কর্মেন্সিয় পাঁচ, এবং শরীরছ পাঁচ বায়ু । সৃষ্টি শরীরটা এই সপ্তদশ মাত্র অবয়ব সম্পাদন । জামেন্সিয় কি ? না জানজমক ইন্সিয় । তাহার সংখ্যা পাঁচ । শ্রোতৃ, স্বক, চক্ষু, জিহ্বা ও আণ । (ইন্সিয় সকল প্রত্যক্ষের অগোচর । স্তুল দেহে সংলগ্ন যে চক্ষুঃ প্রভৃতি—তাহারা ইন্সিয় নহে, ইন্সিয়ের গোলক অর্থাৎ বাসস্থান সাত্ত্ব । যরণ কালে স্তুল দেহের স্তুল চূত গুলি পড়িয়া থাকে, উল্লিখিত ১৭টা একত্রিত হইয়া নিগত হয় । সেই জন্যই সৃষ্টশরীরের জান শক্তি, কার্য্য শক্তি, সকল শক্তি ও নিশ্চয়করণশক্তি সমন্বয় থাকে ; বরং অধিক থাকে ।) এই সকল জামেন্সিয় আকাশাদি সূক্ষ চূতের সার্তিক অংশ হইতে উৎপন্ন হইয়াছে ।

অন্তঃকরণের নিশ্চয়-করণ-শক্তি-মুক্ত বৃত্তির নাম বুদ্ধি ; আর সংকল ও বিকল (বিবিধ কলনা করিবার শক্তি) শক্তিমতী অন্তঃকরণ বৃত্তির নাম মম । চিন্ত আর অহক্ষার এই দ্বইটা বুদ্ধি ও মনের অন্তর্গতা, অনুমস্কানাত্মক আয় বৃত্তির নাম চিন্ত, আর অভিমানাত্মক আয় বৃত্তির নাম অহক্ষার ।

উল্লিখিত বুদ্ধি আর মম, মিলিত পঞ্চ চূতের সার্তিক অংশ সম্মুক্ত । যে হেতু ইহারা প্রকাশন্তভাব, সেই হেতু ইহারা সার্তিকাংশ সম্মুক্ত । সত্ত্ব ভিন্ন অন্য কোন গুণের প্রকাশ প্রভাবতা নাই ।

এই বুদ্ধি আর পাঁচ জামেন্সিয় এই ছয়ের সমষ্টিকে বিজ্ঞানময় কোষ হলো ঘায় ।

এই বিজ্ঞানময় কোষকেই ইহলোক পরলোক সংশ্রাণী জীব বলিয়া ব্যবহার করা হইয়া থাকে । ইহাতেই কর্তৃত, তোক্তৃত, অভিমান বর্তমান অর্থাৎ এই বিজ্ঞানময় কোষই “ অহংকর্তা, অহংকরণোক্তা, অহং সুখী ” এইরূপ অভিমান করিয়া থাকে ।

মন আৰ পাঁচ কৰ্ম্মেন্দ্রিয় মিলিত হইলে তাহাকে মনোময় কোষ
বলা যায়।

কৰ্ম্মেন্দ্রিয় কি ?

বাক, পাণি, পাদ, পায় ও উপস্থিৎ। এই পাঁচটীর স্বার্থা কৰ্ম্ম
বা কাৰ্য্য সকল সাধিত হয় বলিয়া কৰ্ম্মেন্দ্রিয় নামে খ্যাত। (এ পাঁচ-
টীও ইন্দ্ৰিয়ের অগোচৰ ; দৃশ্যমান হস্ত পাদাদি উহাদেৱ বাস-
স্থান।)

এই পাঁচ কৰ্ম্মেন্দ্রিয় আকাশাদি ভূতেৱ রঞ্জ অংশ হইতে উৎপন্ন
হইয়াছে।

বায়ু পঞ্চক কি কি ?

আণ, অপান বান, উদান, ও সমান। (শৰীৰে এই পাঁচ প্ৰকাৰ
বায়ু বাস কৰে।)

আণ—অৰ্থাৎ অগ্ৰনিঃসৱণ স্বভাৱ নামাগে সঞ্চারী বায়ু।

অপান—অধোগমনশীল এবং (মলম্বার) পায়ু প্ৰভৃতি নীচাঙ্গ সঞ্চারী
বায়ু।

ব্যান—সৰ্বনাড়ীসঞ্চারী ও সমস্ত শৰীৱ ব্যাপী বায়ু।

উদান—উদ্ভগতি স্বভাৱ এবং কঠস্থ বায়ু। ইহাকে উৎকৃষ্টণ
বায়ুও বলে। ইনিই অম্যান্ত বায়ু ও ইন্দ্ৰিয় দিগকে লইয়া দেহ-
হইতে বহিৰ্গত হন।

সমান—ভুক্ত আব্যেৱ সমীকৰণকাৰী বায়ু। সমীকৰণ অৰ্থাৎ
ভুক্ত আব্যেৱ পৰিপাক, তদনন্তৰ রসৱক্তাৰিৰ যথাযথ বিভাগ।

কেহ কেহ বলেম যে নাগ, কুৰ্ম, ককৱ, দেবদত্ত, ও ধনঞ্জয় নামক
আৱাও পাঁচ ঐকাৰ বায়ু আছে। নাগ বায়ুৰ কাৰ্য্য উগ্নীৱণ। কুৰ্ম
বায়ুৰ কাৰ্য্য উগ্নীলন অৰ্থাৎ চফুৱাদি অঙ্গেৱ বিকাশ কৰণ। ককৱেৱ
কাৰ্য্য ক্ষুধা। ধনঞ্জয়েৱ কাৰ্য্য পুষ্টি।

কোন কোন আচাৰ্য বলেম যে, নাগ প্ৰভৃতি উপবায়ু সকল

প্রাণাদি বায়ুর অন্তর্ভুক্ত ; সূতরাং পাঁচ বায়ু ভিন্ন দশ বায়ু বলিবার আবশ্যক নাই ।

এই প্রাণাদি পাঁচ বায়ু মিলিত আকাশাদি পঞ্চকের রজঃ অংশ হইতে সমৃৎপন্থ হইয়াছে । (যে হেতু রজঃ ভিন্ন অন্য কাহারও ক্রিয়াশক্তি নাই ।)

উক্ত পাঁচ প্রকার কর্মসূক্ষ্ম আৰু পাঁচ প্রকার বায়ু মিলিত হইলে প্রাণময়কোষ নাম প্রাপ্ত হয় ।

এই সকল কোষের মধ্যে বিজ্ঞানময়-কোষটী জ্ঞান-শক্তি সম্পন্ন ও বক্তৃত্বরূপ ; মনোময় কোষটী ইচ্ছা-শক্তিবিশিষ্ট ও করণস্বরূপ এবং প্রাণময় কোষটী ক্রিয়া-শক্তি যুক্ত ও কার্যস্বরূপ । যোগ্যতা অমূসারেই এতদ্রূপ বিভাগ করনা করা হইল । সম্মুলিত এই কোষত্রয়কে স্বক্ষণ শরীর বলা যায় ।

এই স্বক্ষণ শরীরেরও বন ও হৃষ্কের ন্যায় কিংবা জলাশয় ও জলের ন্যায় সমষ্টি এবং ব্যাটি আছে । একদ্বয়ের বিষয় হইলে সমষ্টি ; আৰু বহু বৃক্ষের বিষয় হইলে ব্যাটি । (হৃবর জঙ্ঘ সমস্ত প্রাণীৰ স্বক্ষণশরীৰ স্বত্বাত্মা নামক হিরণ্যগন্ত্বের বৃক্ষের বিষয় হওয়াতে সমষ্টি ; আৰু প্রত্যেক জীবেৰ আৰী আৰী বৃক্ষের বিষয় হওয়াতে ব্যাটি ।)

এই সমষ্টি স্বক্ষণশরীরোপনিষত্ক চৈতন্য, স্বত্বাত্মা হিরণ্যগন্ত্ব ও প্রাণ নামে ব্যবহৃত হন । স্বত্বের ন্যায় প্রত্যেকে অনুস্থাত বলিয়া স্বত্বাত্মা এবং জ্ঞান ইচ্ছা ও ক্রিয়া শক্তি-যুক্ত স্বক্ষণ চুতাভিমানী বলিয়া হিরণ্যগন্ত্বের গন্ত্ব ও প্রাণ ।

হিরণ্যগন্ত্বের উপাধিস্বরূপ ঐ সমষ্টি কোষত্রয়কে (স্বক্ষণশরীরের সমষ্টিকে) সূল-অগৎ অপেক্ষা স্বক্ষণ বলিয়া স্বক্ষণ ; বিশীণ হয় বলিয়া শরীর ও জাগ্রৎ সংস্কার রূপতা হেতুক স্বপ্ন ও সূল প্রগঠনের অলয় ছান নামে উক্ত হয় । (হিরণ্যগন্ত্ব বা ব্রহ্মার স্বপ্ন আৰু সূল সূশ্যেৰ অলয় একই কথা ।)

ব্যষ্টি স্মৃতি শরীরে উপহিত চৈতন্যের মাম তৈজস। যেহেতু তেজোময় অস্তকরণমাত্র তাহার উপাধি। (অর্থাৎ স্বপ্ন কালে অন্তঃকরণ কেবল স্বীয় কল্পনা কলিত বিষয়ই অনুভব করে।)

তৈজসাত্মার উপাধি ব্যষ্টি অর্থাৎ প্রত্যেক স্মৃতির শরীরের বা বিজ্ঞান-ময়াদি কোষত্ত্বের স্থূল শরীর অপেক্ষা স্মৃতি হেতু স্মৃতি শরীর এবং আগ্রেৎসংস্কারপত্তা হেতু স্বপ্ন ও স্থূল শরীরের প্রলয় স্থান বলা যায়।

সমষ্টি স্মৃতি শরীরাত্মিমানী স্মৃতাত্মা আর প্রত্যেক স্মৃতি শরীরাত্মিমানী তৈজসাত্মা উভয়েই স্বপ্নকালে অতি স্মৃতি মনোহৃতির দ্বারা স্মৃতি রূপে বিষয়ানুভব করেন। (আগ্রেৎ অনুভব ষেমন স্পষ্ট বা স্থূল, স্বপ্ন অনুভব মেরুপ স্পষ্ট বা স্থূল নহে। তাহার কারণ এই যে, স্বপ্ন কালের মনোহৃতিতে ইন্স্রিয় হৃতির ঘোগ না পাকায় তাহা অস্পষ্ট বা স্মৃতি প্রাপ্ত হয়।) এ বিষয়ে “ তৈজস ও স্মৃতাত্মা যদ্য ভোগ করেন ” এই কল্প শৃঙ্খলা আছে।

এ স্থূলেও পুরোবের ন্যায় সমষ্টি ও ব্যষ্টি শরীরের বস্তুগত অভেদ এবং তত্ত্বপরিচিত চৈতন্যেরও অভেদ আছে। পুরোকৃত বন হৃক ও তদবচ্ছিপ্ত আকাশ এবং জলাশয় জল ও তৎপ্রতিবিন্ধিত আকাশ তাহার চূঁচাত্ত। এইরূপে স্মৃতি শরীর উৎপন্ন হইয়াছে। (একগুণ স্থূল প্রপঞ্চের বর্ণনা করা যাইতেছে।)

স্থূল ভূত কি ?

পঞ্চাকৃত ভূত। (পাঁচ প্রকার স্মৃত ভূত পরম্পরার মিশ্রিত হইয়া স্থূলতা অর্থাৎ ব্যবহার যোগ্যতা প্রাপ্ত হইয়াছে।)

পঞ্চাকৃত কিরণ ?

(তাহা শুন) অগৎ সিস্কুল পরমেশ্বর আকাশাদি পঞ্চ মহাভূতের প্রত্যেক মহাভূতকে সমান হৃষি ভাগে বিভক্ত করিয়া সঞ্চাত দশ ভাগের মধ্যে পুনর্বার প্রত্যেকের প্রত্যেক প্রাথমিক পাঁচ ভাগকে সমান চারি ভাগ করিয়া সেই প্রত্যেক চারি চারি

অংশ স্বীয় বিভীষণার্দ্ধভাগ পরিচ্যাগ করিয়া অন্য চারি ভূতের বিভীষণার্দ্ধভাগের সহিত মিশ্রিত করিয়া ছিলেন। এতজ্ঞপ মিশ্রিকরণের নাম পঞ্চীকরণ। আচার্য্যগণ বলিয়াছেন যে, “প্রত্যেক পঞ্চম মহাভূতকে সমান দুই ভাগ করিবেক, পরে প্রত্যেক পঞ্চম মহাভূতের প্রথম ভাগকে চারি ভাগ করিয়া অন্য ভূতের প্রত্যেক প্রথম মাংশে ঐ চারি অংশের এক এক অংশ যোগ করিলে পঞ্চীকৃত হইবেক। পঞ্চীকরণ পক্ষে অমাণ মাই বলা যায় না। কারণ, পঞ্চীকরণ বোধক অঙ্গতি না থাকুক, ত্রিতৃতৃকরণ বোধক অঙ্গতি আছে। সেই ত্রিতৃতৃকরণ অঙ্গতির ত্রি শব্দটা উপলক্ষ্য মাত্র; বস্তুতঃ পঞ্চীকরণ পক্ষেই তাহার তাৎপর্য সূতরাং পঞ্চীকরণ সিদ্ধান্তটা শান্ত সিদ্ধ।

পঞ্চভূত, উক্তরূপে পঞ্চায়কভায় সমান হইলেও তাহাদের প্রত্যেককে যথাস্থ আকাশাদি নামে ব্যবহার করা যায়। অর্থাৎ বায়ুতে আকাশ, অল, তেজ ও মৃত্তিকার অংশ থাকিলেও বায়ুর আধিক্য আছে বলিয়া বায়ুই বলা যায়। অলাদি পক্ষেও এইজন্ম জানিবে।

সুন্ধ ভূত সকল যখন পঞ্চীকৃত অর্থাৎ উল্লিখিত প্রকারে মিশ্রিত হইয়া স্থূল হইল, তখন তাহাদের স্বীয় স্বীয় গুণ শুলিও তাহাতে অভিব্যক্ত হইল। আকাশে তখন শব্দ শুণ, বায়ুতে শব্দ ও স্পর্শ, অগ্নিতে শব্দ, স্পর্শ ও রূপ, অলে শব্দ, স্পর্শ, রূপ ও রস, মৃত্তিকাতে শব্দ, স্পর্শ, রূপ, রস ও গন্ধ একাশ পাইল। কারণের গুণ কাষেই আগমন করায় শেষভূতের গুণ অধিক হইয়াছে।)

এই পঞ্চীকৃত বা স্থূলতা প্রাপ্ত ভূত মিচয় হইতে ক্রমে পৃথিবীলোক, অন্তর্যামীলোক, অর্গলোক, মহঃলোক, অনলোক, তপোলাঙ্গে ও সত্যালোক,—উপরিউপরি বর্তমান এই সপ্ত লোক এবং অধো অধোবিদ্যমান অতল, বিতল, ভূতল, রসাতল, তলাতল, মহাতল ও পাতাল লোক উৎপন্ন হইয়াছে। ইহারই নাম বৃক্ষাও। এই একাত্ত মধ্যে চারি প্রকার স্থূলশরীর ও তাহাদের তোগো-

প্রযুক্ত বিবিধ অঘপানাদি ভোগ্য বস্তু সকল উৎপন্ন হইয়াছে ।

চতুর্বিধ স্তুলশরীর কি কি ?

অরায়ুজ, অশুজ, স্বেদজ ও উদ্বিজ্ঞ । অরায়ু (গৃষ্টবেঠন) হইতে নির্গত মনুষ্য ও পশু প্রভৃতি অরায়ুজ । অশুজ অর্থাৎ ডিম্ব মধ্য হইতে উৎপন্ন পক্ষী ও সর্প প্রভৃতি অশুজ । স্বেদ অর্থাৎ ক্লেদাদি মলপদার্থ হইতে উৎপন্ন যুক্ত, মৎকুণ, মশক প্রভৃতি স্বেদজ । চূমি ভেদ করিয়া উৎপন্ন তৃণ ও রুক্ষাদি উদ্বিজ্ঞ । (এই চারি শ্রেণী তিনি পাঁচ শ্রেণীর শরীর পৃথিবী লোকে রাই, অন্য লোকে আছে ।)

এই চারিপ্রকার স্তুলশরীর ও পুরোকৃত বন্মুক্তের দৃষ্টান্তে কিংবা জল অলাশয়ের দৃষ্টান্তে অভেদ বুদ্ধির বিষয় ও ভেদ বুদ্ধির বিষয় ক্রমে সমষ্টি ও ব্যষ্টি কলনা হইয়া থাকে । সমষ্টি স্তুল শরীরের উপরিত চৈতন্য বৈশ্বামর ও বিরাট শব্দের বাচ্য । কেননা, তাহা সর্বদেহাভিমানী ও বিবিধ প্রকারে বিরাজমান ।

বৈশ্বানর বা বিরাটাভিমানী চিদাত্মার উপাধিক্রম উক্ত সমষ্টিকে স্তুলশরীর, অঘবিকার হেতু অঘময় কোষ এবং স্তুল বা বিপ্রষ্ঠভোগের আরম্ভ বলিয়া আগ্রে নামে উক্ত হয় ।

তাহার ব্যষ্টি বা পৃথক পৃথক স্তুলশরীরে উপাহিত চৈতন্য বিশ্বানামে অভিহিত হইয়া থাকে । যে হেতু তিনি স্তুলশরীরের অভিমান ত্যাগ করেন না অথচ স্তুলশরীরে প্রবিষ্ট আছেন ।

এতাদৃশ ব্যষ্টিকেও স্তুলশরীর ও অঘবিকার হেতু (খাদ্যস্রব্যের পরিণামজনিত হওয়ায়) অঘময় কোষ এবং স্তুলভোগের আশয় বলিয়া আগ্রে শব্দে উল্লেখ করা যায় ।

আগ্রে অবস্থার বিধি ও বৈশ্বানর উভয়েই দিক্ বায়ু, অর্ক, বক্ষ ও অশ্বিনীকুমার কর্তৃক প্রেরিত হইয়া শ্রোতৃ, হ্রস্ব, চক্র, জিজ্বলা ও আণ এই পঞ্চ জ্ঞানেন্দ্রিয়ের দ্বারা যথাক্রমে শব্দ, স্পর্শ, ঝরণ, রস, গন্ধ, এই পাঁচ বাহ্য বা স্তুল বিষয় অনুভব করিয়া থাকেন ।

দিক ও ধায় প্রভৃতি শোত্র প্রভৃতির অধিষ্ঠাত্রী বা অনুগ্রাহক দেবতা।

অগ্নি, ইন্দ্র, উপেন্দ্র, যম ও অজাপতি কর্তৃক অনুগৃহীত বাক, পাণি
পাদ, পায়ু, উপচূর্ণ। এই পঞ্চ কর্মেলিয় দ্বারা যথাক্রমে কথন, গ্রহণ, পরি
ত্যাগ, আনন্দ (মিথুনজ আনন্দ) এই পাঁচ বাহ্যবিষয় অনুভব করেন।

চন্দ, ব্রহ্মা, শঙ্কর ও বিষ্ণু কর্তৃক নিয়ন্ত্রিত হইয়। যন, বুদ্ধি, অহ-
ক্ষার ও চিত্ত,—এই চারি অস্তরিস্তিয়ের দ্বারা যথাক্রমে সংশ্লেষণ, বিকল্প
নিশ্চয়, অহস্তা অর্থাৎ আমি বা আমার ইত্যাকার অভিমান এবং
অনুব্যবসময় বা অনুসন্ধান—এই চারিপ্রকার স্তুলবিষয় অনুভব করিয়া
থাকেন। এ বিষয়ে আত্মি আছে যথা—“ জ্ঞানে অবস্থান্তি বিশ্ব ও
বৈশ্বানর বাহ্য বিষয়ই আমেন। ”

উল্লিখিত স্তুলসমষ্টি ও স্তুলসমষ্টি এবং তত্ত্বভয়ের উপরিত বিশ্ব ও
বৈশ্বানর, পুরোকৃত বন্ধুক্ষ ও জলজলাশয় এবং তত্ত্বপরিত ও তৎপ্রতি-
বিস্থিত আকাশের দৃষ্টিতে অভেদ বুঝিতে হইবেক। (অর্থাৎ যম
যেমন বৃক্ষ হইতে ভিন্ন মহে এবং বনাবস্থিত আকাশ যেমন বৃক্ষাব-
স্থিত আকাশ হইতে ভিন্ন নহে, একই বস্তু ; সেইরূপ।)

পঞ্চীকৃত পঞ্চ মহাত্মু হইতে এই প্রকারে স্তুল প্রপঞ্চের উৎ-
পত্তি হইয়াছে।

কথিত প্রকারের স্তুল স্মৃতি ও কারণ সমুদায়ের প্রপঞ্চের সমষ্টিতে
এক মহাপ্রপঞ্চ হয়। যেমন কুসুম কুসুম বনের সমষ্টিতে এক মহৎ বন ও
পৃথক পৃথক জলাশয়ের সমষ্টিতে এক মহাম্বজলাশয় হয় ; সেইরূপ।

এই মহৎ প্রপঞ্চের উপরিত বৈশ্বানর, বিশ্ব হিরণ্যগতি, তৈজস,
ঈশ্বর ও প্রাজ্ঞ, এ সমস্তই এক অভিন্ন চৈতন্য (ভেদ ভাবটী অজ্ঞান-
করিত, অজ্ঞানের অভাবে সমস্তই এক), যেমন সমস্ত বনাবস্থিত আকাশ
কিংবা সমস্ত জলাশয় প্রতিবিস্থিত আকাশ বস্তুতঃ এক, ভিন্নতাবুদ্ধিটী
ও পার্থিক বা অজ্ঞানকরিত ; সেইরূপ।

এই মহাপ্রপঞ্চ ও মহাপ্রপঞ্চের উপরিত চিনাম্বা ডপ লৌহ পিণ্ডের

দৃষ্টান্তে পরম্পর অবিবিক্ত অর্থাং এবস্তুতরপে প্রতীয়মান সেই অনু-
পাহিত অর্থাং বিশুদ্ধ মহামূচ্চতম্য “এই দৃশ্যাদৃশ্য সমস্ত ব্রহ্মাণ্ডই
তুল” এই অব্বেভোধক মহাবাক্যের বাচ্যার্থ, আর বিবিক্ত অর্থাং
দৃশ্যভাগ অলীক,অস্তিত্বপ চৈতন্যভাগই সত্য ; এইরূপ পৃথক্ভাব
জ্ঞাত হইলে তাহা তাহার লক্ষ্যার্থ বলিয়া গণ্য করা যায়।

পূর্বে বলা হইয়াছে যে, বল্লতে অবস্তুর অর্থাং অসৎ পদার্থের
আরোপ অর্থাং কলমার নাম অধ্যারোপ, তাহা সামান্যরূপে বর্ণিত
হইল। (একমাত্র সৎস্বরূপ নির্বিকার চিরমিত্য অধ্যু চৈতন্যের
উপর কথিত প্রকারের ব্রহ্মাণ্ডপ অবস্তু অর্থাং অসৎ পদার্থের
কালমিক সৃষ্টিহইয়াছে,ইহাই অধ্যারোপ বর্ণনার তাংপর্য)) একশে
মুড়েরা অতি শরীরবর্তী তাদৃশ পরমাত্মাতে যে সকল বিশেষ বিশেষ
আরোপ করিয়া থাকে—সেই সকল বিশেষ আরোপের কথা বলা
যাইতেছে। (ইহাই তত্ত্বজ্ঞানের বিশেষ উপর্যোগী ।)

অতি সুলভৃতি মূড়েরা “আঝাই পুত্ররূপে জয় প্রাপ্ত করেন ”
এই শ্রতি প্রমাণ দিয়া বলে যে, পুত্র মহুয়ের বহিশ্চর আঝা।
আপন আঝা যেমন প্রীতির আধার, পুত্রও তেমনি বা ততোধিক
প্রীতির আধার। পুত্র তাল থাকিলে আমি তাল আঢ়ি এবং পুত্রের
মন্দ হইলে আমি গেলাম, এইরূপ অনুভব হওয়াই তৎপক্ষে প্রমাণ।

এতদপেক্ষা কিঞ্চিং বুদ্ধিশালী চার্কাকেরা এই সুল দেহকেই
আঝা মনে করে। তাহারাও “এই সে আঝা—বাহা অঘ রসের
বিকার ” এই শ্রতি প্রমাণ দেয়। এবং সুক্ষি বলে যে, বধম দেখা
যায়, প্রাণী সকল গৃহে অগ্নি লাগিলে পুত্রকে ভ্যাগ করিয়া দেহ রক্ষা
করে এবং দেহ সুল বা কৃশ হইলে আমি সুল, আমি কৃশ বলিয়া
অনুভব করে, তখন এই সুল শরীরই আঝা, পুত্র আঝা মহে।

তদপেক্ষা কিঞ্চিং পরিষ্কার বুদ্ধি অন্য এক চার্কাক বলেম যে,
সুল শরীর আঝা মহে, ইন্দ্রিয় সমষ্টিই আঝা। ইহারাও “ সেই সকল

ইন্দ্ৰিয়গণ প্ৰজাপতিৰ নিকট গিয়া জিজ্ঞাসা কৰিল “আমাদেৱ মধ্যে
আঘা কে ?” এই শ্ৰতিটী প্ৰমাণ কৃপে উল্লেখ কৰিয়া থাকে। এবং
আৱ ও বলে যে, যথন ইন্দ্ৰিয়েৱ অভাৱে শৰীৱ নিষ্পন্ন ও বিধৃষ্ট হয়
এবং চক্ৰৰ অভাৱে আমি কাণা, অবণেৱ অভাৱে আমি বধিৱ, এই
কৃপ জ্ঞান হয়, তখন শৰীৱ আঘা নহে, ইন্দ্ৰিয় সমষ্টিই আঘা ।

অপেক্ষাকৃত কিৰিঃশৃঙ্গ বুদ্ধি অন্য একদল চাৰ্কাৰক বলেন যে,
ইন্দ্ৰিয় আঘা নহে, প্ৰাণই আঘা । কাৰণ, প্ৰাণ না থাকিলে সকল
ইন্দ্ৰিয়ই নিষ্ক্ৰিয় হয়, এবং প্ৰাণ থাকাতেই আমি কৃধৰ্ত্ত, আমি তৃষ্ণার্ত,
এইকৃপ প্ৰাণ ধৰ্ম সকল অনুভব হয়, সুতৰাং প্ৰাণই আঘা । ইহাৱাও
“অন্যোহস্তৰাঙ্গা প্ৰাণময়ঃ” এই শ্ৰতি প্ৰমাণ দেয় ।

এতদপেক্ষা কিৰিঃশৃঙ্গ বুদ্ধি অন্য এক সম্প্ৰদায় চাৰ্কাৰক
বলেন যে, প্ৰাণ ও আঘা নহে । কাৰণ এই যে, যথন মন শয়ম কৰিলে
অৰ্থাৎ লয় প্ৰাপ্ত হইলে প্ৰাণেৱ অভাৱ হয়, মন না থাকিলে আমি
ইচ্ছা কৰি, আমি কৱনা কৰি, আমি মনে কৰি, ইত্যাদিৱৰ্ণ অনু-
ভব হয় না, তখন মনই আঘা । মন যে আঘা, ইহাতেও শ্ৰতি প্ৰমাণ
আছে । যথাঃ—“অস্তৰাঙ্গাইন্দ্ৰিয়াদি হইতে ভিন্ন, তিনি মনঃ ব্রহ্মপ ।”

চাৰ্কাৰক অপেক্ষা শৃঙ্গ বুদ্ধি বৌদ্ধ বলেন যে, মন আঘা নহে,
বিজ্ঞানই আঘা । বিজ্ঞানই যে আঘা, এ বিষয়ে শ্ৰতি প্ৰমাণ এই
যে, “অস্তৰাঙ্গা মন হইতে ভিন্ন, তিনি বিজ্ঞানময় ।” এ বিষয়ে
যুক্তি এই যে, মন ও ইন্দ্ৰিয় সকল জ্ঞানকৃপ ক্ৰিয়াৰ কৰণ ; (যে কাৰণ-
ণেৱ ব্যাপারেৱ পৱ কাৰ্যা নিষ্পত্তি হয় তাহাৰ নাম কৱণ । যেমন
ছেদনকৃপ ক্ৰিয়াৰ কৱণ অস্ত) কিন্তু কৰ্ত্তা না থাকিলে, কৰ্ত্তা স্বকীয়
ব্যাপার, কৱণেৱ উপাৰ গ্ৰয়োগ না কৰিলে, কৱণ কিছুই কৱিতে পাৱে
না । মন যথন কৰণ, তখন মনকে গ্ৰয়োগ কৱে, একৃপ কোন কৰ্ত্তা
আছে সন্দেহ নাই । সে কৰ্ত্তা কে ? না বিজ্ঞান অৰ্থাৎ বুদ্ধি । বুদ্ধিই
আমি কৰ্ত্তা আমি ভোক্তা ইত্যাদি প্ৰকাৰ অনুভব কৰিয়া থাকে ।

বুদ্ধিই মমকে ও ইলিয়দিগকে চালনা করিয়া থাকে সুতরাং বুদ্ধিই আস্তা।

প্রাভাকর (এক সম্প্রদায় মীমাংসক) ও তার্কিকগণ (নৈয়ায়িক) বলেন যে, অজ্ঞান নামক পদার্থই বুদ্ধির অধিকরণ স্বয়। শৃঙ্খি এই অজ্ঞানকেই ‘অন্তর্জ্ঞা বুদ্ধি হইতে ভিন্ন, এবং তিনি আনন্দময়’ এইরূপে আঁচ্ছা বলিয়াছেন। সুস্থিতিকালে যখন বুদ্ধি ও থাকে না, অজ্ঞানে লয় হয়, এবং ‘আমি অজ্ঞ’ এইরূপ অনুভব হয়, তখন অজ্ঞানই আস্তা।

ভট্ট নামক এক অন্য মীমাংসক বলেন যে, নিরবচ্ছিপ্ত অপ্রকাশ অস্তরণ অড় অজ্ঞান কোন ক্রমেই আস্তা নহে, অজ্ঞান উপরিত চৈতন্যই আস্তা। কেন না, সুস্থিতে প্রকাশ অপ্রকাশ উভয় রূপই থাকে। সুস্থিতিকালে যখন অজ্ঞানের অব্যোত্তিকার ন্যায় (চিং অংচিং)-উভয় রূপতা অনুভূত হয়—তখন অজ্ঞান ও চৈতন্য এই দু'এর একীভাবটাই আস্তা। এ বিষয়ে শৃঙ্খি প্রমাণণও আছে। যথাঃ—“প্রজ্ঞানগন আনন্দময় আস্তা।” এ বিষয়ে লোকের অনুভব “আমি আমাকে জানি না” এইরূপই হইয়া থাকে।

অন্য এক বৌদ্ধ বলেন যে, সমস্তের অভাব অর্থাৎ শূন্যই আস্তা। কেম না, সুস্থিতে কিছুই থাকে না, শূন্যাবশেষ হয়। সুস্থিতির পরে, “মাহমাসং=আমি ছিলাম না” এইরূপ শ্মরণ হইয়া থাকে। শৃঙ্খিতেও এইরূপ উক্তি আছে। যথাঃ—“এই নামকরণাত্মক জগৎ পূর্বে অসৎ অর্থাৎ শূন্যই ছিল।” অতএব শূন্যই আস্তা।

অজ্ঞানাত্মক ব্যক্তিগণ এইরূপে পুত্র হইতে শূন্য পর্যন্তকে আস্তা বলে। এক্ষণে উছার কেহই যে আস্তা নহে—তাহাই প্রদর্শিত হইতেছে।

পুরোকৃত মুচ্চদিগের কথিত পুত্র, দেহ, ইলিয়, প্রাণ, মন, বুদ্ধি ও শূন্য, ইহার কেহই যে আস্তা নহে, সমস্তই অনাস্তা, তাহা,

তাহারাই নিজে খণ্ড করিয়াছে। সুতরাং কথিত পুত্রাদি শূন্য পর্যন্তের অনাঞ্চল স্পষ্টই প্রকাশ পাইতেছে।

এ বিষয়ে আমরাও বলিতেছি যে, “ অতি শরীরবর্ণী পরমাত্মা শূল নহে, ইন্দ্রিয় নহে, প্রাণ নহে, মন নহে, কর্ত্তা নহে। আমা সৎ ও বিশুদ্ধ চৈতন্য স্বরূপ। ” এই অতি পূর্বোক্ত অতিপক্ষগণের উদ্বাস্ত অতি অপেক্ষা এবল সুতরাং সেই সেই দুর্বল অতি ইহার নিকট বাধিত অর্থাৎ তাহাদের ষথাশ্রূত অর্থ অগ্রাহ্য। তাহারা যে যুক্তি কথা বলিয়াছে তাহাও (সঙ্গত নহে) বাধিত অর্থাৎ “ পুত্রাদি শূন্য পর্যন্ত সমস্তই অড়,—যে অড় মে নিজে প্রকাশ পায় না,— তাহার অস্তিত্ব কোন এক স্বতঃ সিদ্ধ স্বপ্রকাশ পদার্থই প্রকাশ করে,—সেই স্বপ্রকাশ বলু কি ? না চৈতন্য। যে যে চৈতন্যের প্রকাশ্য—সেই সেই সেই বলু অনিত্য অর্থাৎ নশ্বর। ঘট পট গৃহ ইত্যাদি যেমন অড় ও নশ্বর—সেইরূপ পুত্রাদিও অড় বলিয়া নশ্বর। ” এই যুক্তির নিকট বাধিত অর্থাৎ মে সকল অকৃত যুক্তি নহে, যুক্তির মতন একটা কথা মাত্র। তাহারা যে “আমি কাণা, আমি খেঁ, আমি ইচ্ছা করি,” ইত্যাদি প্রকারে আমাৰ অনুভব করে—মে অনুভবও অসৎ। কেন না তাহারা মৃত। যাহারা বিদ্বান্ তাহারা অনুভব কৱেন “আমি ব্রহ্ম”। বিদ্বানের অনুভবের লিকট মৃচ্ছের অনুভব আৰ্কণ্ঠিতকর এবং আকৃত ব্যক্তির অনুভব অপেক্ষা দেখ্বিদিগের অনুভব যে প্রবল—তাহা বলা বাহুল্য। এই সকল কারণে পুত্রাদি শূন্য পর্যন্ত কেহই আমা নহে, সমস্তই অমাত্ম। তবে আমা কি ? মা সেই সেই সেই পদার্থের স্থিতি যে কোন পদার্থ বলিয়ে সমস্ত পদার্থেরই প্রকাশক মিত্য, শুক্ষ, বৃক্ষ, মুক্ত ও সৎ স্বরূপ অতি শরীরোপনিষত্ক চৈতন্যই আমা, যথার্থ আমা। ইহা বেদান্ত-বেত্তাদিগের অনুভব সিদ্ধ।

ইতিপূর্বে যে অধ্যারোপ ও অপবাদের কথা বলা হইয়াছে,

তথ্যে অধ্যারোপ প্রণালীটা বলা হইল। একগে অপবৃদ্ধ কি ?
তাহা বলিতেছি।

অপবৃদ্ধ অর্থাৎ জন্য-পদার্থের মিথ্যাত্ত বোধন। পূর্বোক্ত অধ্যা-
রোপ প্রণালীর বিপরীত ক্রমে জন্য-পদার্থের মিথ্যাত্ত দেখান।
অর্থাৎ কার্য সকল মিথ্যা কারণই সত্য, ইহা অদর্শন করা। মৃত্তিকা
হইতে ঘট জগে, সুবর্ণ হইতে কুণ্ডল জয়ে, এ স্থলে ঘট মিথ্যা—মৃত্তিকাই
সত্য এবং কুণ্ডল একটা কথা—কারণীভূত সুবর্ণই সত্য। এইরূপ
রজ্জু-বিবর্ত্ত সর্প মিথ্যা, রজ্জুই সত্য। এতদ্বাবণ্টে, বস্তু বিবর্ত্ত অবস্থ
সকল মিথ্যা,—বস্তুই সত্য, অর্থাৎ চিদাত্মাতে অজ্ঞানকর্ত্ত অগৎ অপর্ণ
সমস্তই মিথ্যা, চিদাত্মাই সত্য। (বিবর্ত্ত কি ? তাহা শুন) জ্ঞানিগণ
বলিয়াছেন যে, কার্য ছাই প্রকার। এক বিকার্য, আর বিবর্ত্ত। যে কারণ
স্বরূপচূত হইয়া কার্য অস্থায়, সেই কার্যের নাম বিকার্য ও পরিণাম
এবং তাদৃশ কারণের নাম বিকারী বা পরিণামী ও উপাদান। যেমন
হৃষি আর দধি। এবং যে কারণটা স্বরূপচূত না হইয়া কার্য উৎপন্ন
করে—সেই কার্য বা জন্য-বস্তুর নাম বিবর্ত্ত এবং তাদৃশ কারণের নাম
বিবর্ত্তাধিষ্ঠান। যেমন রজ্জু ও সর্প। ফল কথা এই যে, ভূম করিত
পদার্থ মাত্রেই বিবর্ত্ত। চিদাত্মাকর্ত অধিষ্ঠানে অগৎ বিবর্ত্তিত হইতেছে,
অগ্নিতেছে না। অজ্ঞানই বিকারী, পরিণামী বা দৃশ্য বস্তুর উপা-
দান। চিদাত্মা কেবল সন্নিধিকরণে নিমিত্ত কারণ। (সর্পভূম নিমত্ত
হইলে যেমন কেবল রজ্জুমাত্র আবশ্যিক থাকে, সেইরূপ, জগৎভূম
নিমত্ত হইলেই চিদাত্ম অবশ্যিক থাকে) অগৎপ্রপৰ্ণ যেকোন স্ব স্ব
কারণে লীন হইয়া ব্রহ্ম মাত্র অবশ্যিক থাকিবে তাহা বলিতেছি।
সূলতোগের আয়তন চতুর্বিধ সূল শরীর, তত্ত্বাগ্র অশ্ব পানাদি,
এই সমুদ্বায়ের আধার পুর্খব্যাদি চতুর্দশ ভুবন, সমুদ্বায়ের আশ্রয়
অঙ্গাণ, এ সমস্তই স্বীয় উপাদান কারণে লীন হইয়া পঞ্চী কৃত
পঞ্চ মহাভূত মাত্র অবশ্যিক হয়। (মহা অলয়ে ও বিবেক জ্ঞানকালে)

পথে, শক্তি স্পর্শাদি বিষয়ের সহিত মেই সকল পঞ্চীকৃত ভূত ও সূক্ষ্ম শক্তিৰ মকলও নিহন্ত হইয়া স্বকারণ অপঞ্চীকৃত পঞ্চ মহাভূতে পরিণত হয় অর্থাৎ সূক্ষ্ম ভূত মাত্ৰ অবশিষ্ট থাকে।

অনন্তৰ, সহাদিগুণ বিশিষ্ট মেই অপঞ্চীকৃত পঞ্চ মহাভূত সকল উৎপত্তিৰ বিপরীত ক্রমে (অর্থাৎ পৃথিবী-ভূত জলে, জল-ভূত তেজে, তেজোভূত বাযুতে, বায়-ভূত ও আকাশে এবং আকাশ-ভূত অজ্ঞানে) লোম হইলে তখন কেবল অজ্ঞানোপহিত চিদঘোষ মাত্ৰ অবশিষ্ট থাকে।

মেই অজ্ঞান ও তদুপহিত চৈতন্য এবং তাহার ঈশ্বরত্বাদি সমস্তই তাহাদেৱ অধিকৰণ স্বৰূপ অনুপহিত চৈতন্য মাত্ৰ অবশিষ্ট হয়। মেই অনুপহিত চৈতন্যেৰ নাম দুরীয় ও ব্রহ্ম। (এইৱ্বত্তি প্রণালীৰ নাম অপবাদ।)

উক্ত পক্ষাবৰ অদ্যাবোপ ও অপবাদ নামক যুক্তিৰ অকল্প বৰ্ণনা কৰাতে তৎ-গুদার্থেৰ ও তৎ-গুদার্থেৰ শোধন মিছ হইল। (বেদে যে ‘তৎ,তৎ’ অর্থাৎ তিনিই তুমি এই দুই শব্দেৱ দ্বাৰা একাঙ্গ বাদেৱ উপদেশ আছে, মেই দুই শব্দেৱ শোধন অর্থাৎ অকৃত অতি-পাদ্য নিৰ্গয় কৰা হইল) কিন্তু? তাহা শুন। অজ্ঞান, সূক্ষ্মশক্তিৰ ও সূক্ষ্মশক্তিৰ সমষ্টি, আব যথাক্রমে তদুপহিত চৈতন্য অর্থাৎ ঈশ্বৰ, হিৰণ্য গৰ্ব ও বিৱাট চৈতন্য, এবং অনুপহিত অর্থাৎ বিশুদ্ধ ব্রহ্ম চৈতন্য, এই তিনি, প্রতিপলৌহণ্ডিকাৰ ন্যায় একত্ব পুৱনুৰুষাবৰে ঝান গোচৰ হইলে তাহা তৎ-শব্দেৱ বাচ্যাৰ্থ হয়। অর্থাৎ উক্ত তিনিৰ ভিন্নতা বিবেচনা না কৰিয়াই শব্দেৱ তৎ শব্দেৱ প্ৰয়োগ হইয়া থাকে। (ভাৰাৰ্থ এই ষে, ঈশ্বৰাদি বুৰাইবাৰ অন্য শাস্ত্ৰকাৰেৱা তৎ শব্দ প্ৰয়োগ কৰিয়া থাকেম, কিন্তু বিবেচনা কৰিয়া দেখিলে এই তৎ শব্দেৱ তামুশ অৰ্থ সত্য হয় না। কেমনা, বিবিক্ত জ্ঞানেৱ নিকট তাহার ওকৃত অৰ্থ ব্রহ্ম চৈতন্যে

গিয়া পর্যবসিত হয়। সেই বিবেচিত অর্থটী উহার লক্ষ্যার্থ বলিয়া উক্ত হইয়া থাকে।

এইরূপ অজ্ঞানাদির ব্যষ্টি অর্থাৎ ব্যষ্টি অজ্ঞান, ব্যষ্টি স্মৃতিশরীর ব্যষ্টি স্তুলশরীর, তচুপহিত আভা, তৈজস ও বিশ এবং তৎসমুদায়ের আশ্রয়ীভূত অনুপহিত তুরীয় ব্রহ্ম নামক চৈতন্য, এই তিনি, দঘলৌহ-পিণ্ডের ম্যায় অপৃথকরূপে অর্থাৎ অবিবিক্তরূপে ‘তৎ’ অর্থাৎ তুমি শব্দের বাচ্যার্থ এবং পৃথক কৃত রূপে, নিরবচ্ছিন্ন আনন্দরূপ চৈতন্য তাহার লক্ষ্যার্থ বলিয়া সিদ্ধান্তিত হয়।

গুরু যে তৎ ও তৎ শব্দের দ্বারা ব্রহ্ম চৈতন্যের বোধ করাই-বেন, সেই তৎ ও তৎ শব্দের বাচ্যার্থ ও লক্ষ্যার্থ বলা হইল, এক্ষণে উক্ত মহাবাক্যের অর্থাৎ তত্ত্বসি বাক্যের যেরূপে অর্থ গ্রহণ করিতে হইবে—তাহা বর্ণন করা যাইতে।

(পৃথক-পৃথক-শব্দের নাম পদ, বহু পদ একত্রিত হইয়া যে একটী বস্তু বুঝাইয়া দেয় তাহার নাম বাক্য। মহৎ অর্থাৎ ব্রহ্ম পদার্থের বোধক যে বাক্য তাহার নাম মহাবাক্য। শ্঵েত, স্ফুর, বন্ধু, এই তিনটী পদ বা শব্দ একত্রিত হইয়া, এক বিশেষ বস্তু-রূপ পদার্থের বোধ অস্থাইলে তাহা বাক্য হইবে, নচেৎ শব্দ মাত্র থাকিবেক। শব্দের উচ্চারণ করিলেই যে অর্থ বোধ হয় তাহা হয় না। তাহা যোগ্যতা, আসন্তি ও আকাঙ্ক্ষ। অনুসারে উচ্চারিত হইলেই অর্থ বোধক হয়, নচেৎ হয় না। সম্মুচ্ছান্নের দ্যাদি ও না থাকার নাম যোগ্যতা, ঠিক পর পর উচ্চারণ করার নাম আসন্তি এবং জিজ্ঞাসার উদ্দেশ্য থাকার নাম আকাঙ্ক্ষ। চল্ল প্রস্তর এই বাক্যে যোগ্যতা নাই, কেন না, চল্লে প্রস্তর বুঝি জিজ্ঞাসার ব্যাপ্তি আছে। এখন বলিলে শ্঵েত, আর ৪ দণ্ড পরে বলিবে বন্ধু, এরপ হইলে যে অর্থ বোধক হইবে তাহা নহে। কেন না আসন্তি মাই। ভাতএব যাহাতে শব্দ সকলের পরম্পরার সংগতি থাকে—একপ

ভাবে উচ্চারিত হইলেই তাহা অর্থবোধক হয়—অসঙ্গত বাক্য অর্থ বোধক হয়না। যে যে স্থলে অসঙ্গত বাক্য শুনিবে সেই সেই স্থলে সঙ্গতির অন্য কতক ছাড়িয়া দিয়া, কোথাও বা কিছু বাঢ়াইয়া লইয়া অর্থগ্রহণ করিতে হইবে। ছাঁড়িয়া দেওয়া বা বাঢ়াইয়া লওয়াকে লক্ষণ বলে। লক্ষণার স্বারা যে অর্থের উদ্বোধ হয় তাহাকে লক্ষ্যার্থ বলে। একটা কালো ঘাইতেছে বলিলে কালো অর্থাং কুশবর্ণ জীব, এতদূর বাঢ়াইয়া অর্থ বোধ করিতে হয়। সেই এই রাম বলিলে, দর্শনের কাল দেশ প্রভৃতি ছাড়িয়া দিয়া কেবল পূর্ব দৃষ্টি মুৰ্বাই বুঝিতে হইবে। এই সকল নিয়ম সর্বদা ব্যবহৃত হইয়া থাকে। লৌকিক বাক্যের ন্যায় শাস্ত্র বাক্যও ঐ রূপ নিয়মের অধীন। শাস্ত্রে যে ব্রহ্মাণ্ডবোধক বাক্য আছে তাহা ও ঐ নিয়মের অধীন। কিন্তু প্রণালীতে তাদৃশ মহাবাক্য সকলের অর্থবোধ করিতে হয়, এবং মহাবাক্যস্থ পদ সকলের পরম্পরার কিন্তু সম্ভব রাখিলে অথও অর্থাং কেবল চিং অস্ত্রপ অর্থটা বুঝিত্ব হয়? তাহা বর্ণনা করা আবশ্যিক। ছান্মোগ্য আক্ষণের ষষ্ঠ অধ্যায়ে খেতকেতু নামক এক খবিযালককে তদীয় গুরু অগ্রে অগৎ ও অগৎ কর্তৃর উপদেশ করিয়া অবশেষে উপদেশ করিলেন যে, তৎ তৎ অসি অর্থাং পূর্বোপদীষ্ট অগৎকারণ তুমি বর্তমান। খেতকেতু সেই তত্ত্বমসি বাক্যের স্বারা যে কিন্তু অগৎ কারণেগালক্ষিত চৈতন্য আর জীবচৈতন্যের একত্ব বুঝিতে পারিয়াছিলেন, তাহা বর্ণিত হইতেছে।

তত্ত্বমসি বাক্যটী তিনি প্রকার সম্বন্ধের স্বারা অথও অর্থাং নির্কিঞ্চিত ব্রহ্ম চৈতন্য মাত্রের অবরোধক হয়।

তিনি প্রকার সম্বন্ধ কি কি? তুই পদের সামাধিকরণ্য অর্থাং এক অধিকরণ বা এক অর্থে হস্তিমান থাকা, পদার্থ স্বারা বিশেষ্যবিশেষণ ভাব, ও লক্ষ্য লক্ষণরূপ সম্বন্ধ। এই তিনি। তত্ত্বদ্যে প্রত্যেক

ଚିତନ୍ମଟୀ ଲକ୍ଷଣ ଦ୍ୱାରା ବୋଧ୍ୟ । ଏହି ପଦ ତାହାର ଲକ୍ଷଣ । ଶାସ୍ତ୍ରେ ଏହିକଥ ଉଚ୍ଚ ହିଁଯାଛେ ସଥଃ—“ପ୍ରତ୍ୟଗାଜ୍ଞା, ପଦ ଓ ତାହାର ଅର୍ଥେ ଏକାଧିକରଣ ତା, ବିଶେଷଣ ବିଶେଷ୍ୟ-ଭାବ ଏବଂ ଲକ୍ଷ୍ୟ-ଲକ୍ଷଣ ଭାବ, ଏହି ତିମ ପ୍ରକାର ସମ୍ବନ୍ଧ ଆଛେ ।”

ସାମାନ୍ୟାଧିକରଣ୍ୟ ସମ୍ବନ୍ଧେର ଦୃଷ୍ଟି ସଥଃ—‘ମେଇ ଦେବଦତ୍ତ ଏହି’ ଏହି ବାକ୍ୟ ଯେମନ ପୂର୍ବକାଳେ ଦୃଷ୍ଟି ଦେବଦତ୍ତର ବୋଧକ ‘ମେଇ’ ଶବ୍ଦ, ଆର ଏତିକାଳେ ଦୃଷ୍ଟି ଦେବଦତ୍ତର ବୋଧକ ‘ଏହି’ ଶବ୍ଦ, ଏହି ଦୁଇ ଶଦେରଇ ଏକ ଦେବଦତ୍ତ ବ୍ୟକ୍ତିତେ ତାଙ୍କର୍ମ୍ୟ ଅର୍ଥାଂ ବୋଦ୍ୟକଳପ ସମ୍ବନ୍ଧ ଆଛେ, ମେଇ ରୂପ, “ତୁ ତୁ ଅମି” ଏହି ବାକ୍ୟ ଓ ଅନୁହୃତ ଈଶ୍ଵରାଦି ଚିତନ୍ମୟ ବୋଧକ ତଃ ଶବ୍ଦ, ଆର ସ୍ୟଃ ଅନୁହୃତ ସ୍ଵଚିତନ୍ମୟର ବୋଧକ ତୁ ଶବ୍ଦ, ଏହି ଉତ୍ତର ଶଦେରଇ ଏକ ମାତ୍ର ଚିତନ୍ମୟ ପଦାର୍ଥ ତାଙ୍କର୍ମ୍ୟ ବୁଝିଲେ ହିଁବେଳେ । ଅର୍ଥାଂ ତୁ ଶଦେର ତାଙ୍କର୍ମ୍ୟ ଈଶ୍ଵର ଚିତନ୍ମୟ, ଆର ତୁ ଶଦେର ତାଙ୍କର୍ମ୍ୟ ଜୀବ ଚିତନ୍ମୟ ।

ବିଶେଷଣ ବିଶେଷ୍ୟ ଭାବ ସମ୍ବନ୍ଧେର ଅର୍ଥ ଏହି ଯେ ପର୍ମୋତ୍ତ “ସହ ଦେବଦତ୍ତ ଏହି” ଏହି ଲୋକିକ ବାକ୍ୟରୁ ‘ମେଇ’ ଶଦେର ଅର୍ଥ ପୂର୍ବ- ଦୃଷ୍ଟି ଦେବଦତ୍ତ, ଆର ‘ଏହି’ ଶଦେର ଅର୍ଥ ବର୍ତ୍ତମାନ ଦୃଷ୍ଟି ଦେବଦତ୍ତ, ଏହି ଦୁଇ ଅର୍ଥ (ଅର୍ଥାଂ ଦେବଦତ୍ତ ନାମକ ବ୍ୟକ୍ତି) ଯେମନ ପରମ୍ପରା ପରମ୍ପରାର ଭିନ୍ନତା ନିରାରଣ କରିଯା ଏକ ଦେବଦତ୍ତକେଇ ବୁଝାଯା, ମେଇରୂପ ‘ତତ୍ତ୍ଵମି’ ବାକ୍ୟରୁ ଅପ୍ରତ୍ୟକ୍ଷ ଈଶ୍ଵରାଦି ଚିତନ୍ମୟକଳପ ତଥପରାର୍ଥ, ଆର ପ୍ରତ୍ୟକ୍ଷ ଜୀବ ଚିତନ୍ମୟକଳପ ତୁ ପଦାର୍ଥ, ଏହି ଉତ୍ତର ଅର୍ଥଇ (ବଞ୍ଚି) ପରମ୍ପରା ପରମ୍ପରାର ବିଭିନ୍ନତା ଦୂର କରିଯା ପରମ୍ପରା ପରମ୍ପରାର ବିଶେଷଣ ଓ ବିଶେଷ୍ୟ ହୁଏ । ସାହା ବଞ୍ଚିର ନାନାହିଁବୋଧ ନିରାରଣ କରିଯା ଏକଟି ମାତ୍ର ବଞ୍ଚି ବୁଝାଇଯା ଦେଇ ତାହାର ନାମ ବିଶେଷଣ ଏବଂ ମେଇ ବୋଧ୍ୟ ବଞ୍ଚି ତାହାର ବିଶେଷ୍ୟ । ଯେମନ ପାଦ ବଲିଲେ ଶେତ ରକ୍ତ ଲୌଳ ମାନା ପ୍ରକାର ପଦ୍ମର ଜାମ ଜାମେ, କିମ୍ବୁ ମୀଳ କି ରକ୍ତ ଶଦେର

মোগে উচ্চারণ করিলে মাত্র শ্বেতপদ্ম অধিবা ইক্ষপদ্মের জ্ঞান হইবেক। এছলে নীল শব্দটী ভিন্ন ভিন্ন পদ্মের জ্ঞান হওয়া মিবারণ করিল বলিয়া বিশেষণ হইল এবং পদ্মশব্দটী তাহার বিশেষ্য হইল। এইরূপ, সেই শব্দ ও ‘এই শব্দও ভিন্ন ভিন্ন ব্যক্তির বোধ হওয়া মিবারণ করিয়া একমাত্র দেবদত্ত ব্যক্তিকে আনে উপস্থিত করিয়া দেয় বলিয়া ঐ দ্রুই শব্দও বিশেষণ এবং দেবদত্ত ব্যক্তি বিশেষ্য হওয়ার ন্যায় ‘তৎ’ ও ‘তৎ’ এই দ্রুই শব্দও চৈতন্যের ভিন্নতা বোধ মিবারণ করিয়া আভেদ বোধ করায় বলিয়া এই দ্রুই শব্দও পরম্পর বিশেষণ ও বিশেষ্য বুঝিতে হইবেক।)

লক্ষ্য লক্ষণ সমন্বের সঙ্গতি এইরূপ বুঝিতে হইবে যে, যেমন পুরোকৃত ‘সেই দেবদত্ত এই’ এতদ্বাবক্যের ‘সেই’ শব্দ, আর ‘এই’ শব্দ উভয় শব্দের যথাক্রমে পুরুকালে দৃষ্টত আর বর্তমানকালে দৃষ্টত এই উভয় বিধ অর্থ পরম্পর বিকল্প বলিয়া পরিত্যজ্য অর্থাৎ ঐ দ্রুই অর্থ পরিত্যাগ করিয়া কেবল অবিকল্প দেবদত্তই উহার লক্ষ্য অর্থাৎ কেবল দেবদত্ত ব্যক্তিকেই বুঝিতে হয়, সেইরূপ, তত্ত্বমসি বাক্যেও তৎ ও তৎ এই উভয় পদের বিকল্পার্থ সকল পরিত্যাগ করিয়া (অপ্রত্যক্ষতা ও প্রত্যক্ষতা এক নহে বলিয়া ঐ দ্রুই অর্থ বিকল্প সুতরাং ঐ দ্রুই অর্থের পরিত্যাগ) কেবল অবিকল্প চৈতন্য মাত্রাই উহার লক্ষ্য অর্থ বুঝিতে হয়। ‘সেই দেবদত্ত এই’ এই শব্দটী লক্ষণ আর দেবদত্ত ব্যক্তি লক্ষ্য। তত্ত্বমসি বাক্যটীও লক্ষণ আর চৈতন্য বস্তুটী লক্ষ্য। এইরূপ লক্ষ্য-লক্ষণভাব সমন্বের নাম ‘ভাগ লক্ষণ।’

‘নীল পদ্ম’ এই বাক্যের অর্থসঙ্গতি যে প্রকারে হয়; তত্ত্বমসি বাক্যের অর্থসঙ্গতিটী সেই প্রকারে হয় না। যথা:— ‘নীলপদ্ম’ এতদ্বাক্যস্থ নীল শব্দের অর্থ নীল গুণ, আর পদ্ম শব্দের অর্থ ক্লায়মক অব্য। এই দ্রুইটী পরম্পর পরম্পরারে

বহু একারণ মিবারণ করে বলিয়া (কেবল মীল বলিলে ষট, পট, মঠ, বন্ধু, পদ্ম মামা প্রকার উপস্থিত হয় এবং কেবল পদ্ম বলিলেও থেত, লোহিত, মীল, মামা প্রকার পদ্ম মনে হয়, কিন্তু মীল-পদ্ম বলাতে সেই সেই নামাঙ্গ বুজির মিহতি হয়) পরম্পর বিশেষণ বিশেষ্য ভাব প্রাপ্ত হইতে পারে, কেন মা, তত্ত্বাত্মক এক আধাৰে ধীকাৰ পক্ষে কোন প্ৰতিবন্ধক নাই; কিন্তু তত্ত্বমসি বাক্যেৰ তৎ-শব্দার্থ অপ্রত্যক্ষ চৈতন্য, আৱ তৎ-শব্দার্থ অপ্রত্যক্ষ চৈতন্য, এই দুই অৰ্থেৰ পৰম্পৰ পৰম্পৰেৰ ভিন্নতা বোধ মিবারণ কৰিলেও (বিশেষণ বিশেষ্য ভাব স্বীকাৰ কৰিলেও) বন্ধুতঃ উক্ত উভয়েৰ ঐক্য অৰ্থাৎ সেই দুই চৈতন্য যে এক বন্ধু একপ জ্ঞান হওয়াৰ পক্ষে প্ৰতিবন্ধক আছে; সুতৰাং উক্ত উভয়েৰ বিশেষণ বিশেষ্য ভাব হওয়া পক্ষেও ব্যাপ্ত আছে। বাধাত কি? অপ্রত্যক্ষ্যাদি প্ৰমাণেৰ বিৱোধ। মনে কৰ, যিনি অপ্রত্যক্ষ চৈতন্য, তিনি সৰ্বজ্ঞ। আৱ যাহাকে অপ্রত্যক্ষ চৈতন্য বলিয়াছি তিনি কিম্বিংক অৰ্থাৎ অভ্যন্ত জ্ঞানশালী। সুতৰাং যুক্তিতে উক্ত উভয় কথমই এক হইতে পারে না, অপ্রত্যক্ষেও অনুভব কৰাম যায় না। সেই কাৰণেই উক্ত মীল গুণবিশিষ্ট পদ্মেৰ ল্যায় অপ্রত্যক্ষ-চৈতন্য-বিশিষ্ট প্ৰত্যক্ষ চৈতন্য, একপ অৰ্থও সন্ধত হয় না।

“গোপ গুজ্জায় বাস কৰিতেছে” এই বাক্যে ষেমন অহংকণ (অহৎ অৰ্থাৎ ত্যাগ। শব্দেৰ অকৃত অৰ্থ পৰিত্যাগ কৰিয়া তৎসংক্রান্ত কোন এক বন্ধুতে অৰ্থ স্বীকাৰ কৰার মাধ্য অহংকণ ও অহৎস্বার্থ লক্ষণ।) অৰ্থসন্ধত হয়, কিন্তু তত্ত্বমসি বাক্যে অহংকণ হইতে পারে না। বিবেচনা কৰ, গুজ্জা শব্দেৰ লোক অসিদ্ধ অৰ্থ অলঘৰাহ। তাহাতে বাস কৰা সন্ধবে না। কেম না, অলঘৰাণি যোৰ মামক মনুষ্যজাতিৰ আধাৰ, আৱ অলেৰ

আধুনিক ঘোষ, একপ অৰ্থ প্ৰমাণ বিকল্প। শুভৱাঃ শ্বেতার যুক্তি, গঙ্গাৰ অলঝৰাহ রূপ অৰ্থ পরিত্যাগ কৰিয়। তৎসন্দৰ্ভে তৌৰ কি মৌকায় গিৱা পৰ্যবেক্ষণ হয়, কামে কামেই মৌকা শব্দার্থের তৌৰ বা মৌকা অৰ্থ কৰা যুক্তি যুক্ত এবং অহংকণাও সুসংজ্ঞত। কিন্তু তত্ত্বমনি বাক্যেৰ সেকল অৰ্থ কৰিবাৰ কোন কাৰণ নাই। কেন নাই?

বিবেচনা কৰ প্ৰত্যক্ষ চৈতন্য আৱ অপ্ৰত্যক্ষ চৈতন্য এই উভয় চৈতন্যেৰ চৈতন্যগত একতা পক্ষে কোন বিৱোধ নাই, কেবল প্ৰত্যক্ষ অপ্ৰত্যক্ষ বোধক অংশেই বিৱোধ আছে। ধাৰা বিকল্প তাছাই বাক্যাৰ্থ সংজ্ঞতিৰ জন্য পরিত্যাগ কৰ, মচে গঙ্গা শব্দেৰ ন্যায় তৎ ও তৎ শব্দেৰ সমস্ত স্বার্থ পরিত্যাগ কৰিয়া সম্পূৰ্ণ এক নৃতন বস্তুতে লক্ষণ কৰা অযুক্ত। এ অযুক্ত বলিয়া অহংকণাই কৰা অসংজ্ঞত।

তাল, এইকল হউক যে, গঙ্গা শব্দ ঘেমন আপন অৰ্থ (অস) পরিত্যাগ কৰিয়া তৌৰ বা তৎসংসৃষ্টি লোকারূপ অৰ্থকে লক্ষ্য কৰে, সেইকল, তৎশব্দও আপন অৰ্থ পরিত্যাগ কৰিয়া তৎ শব্দেৰ অৰ্থ লক্ষ্য কৰক, আৱ তৎ শব্দও স্বীয় অৰ্থ ত্যাগ কৰিয়া তৎশব্দেৰ অৰ্থ লক্ষ্য কৰক, তাহা হইলে আৱ অহংকণ। অসংজ্ঞত হইবে মা।

এ কথাও অযুক্ত। মনে কৰ, পুৰোকৃত বাক্যে তৌৰ শব্দেৰ উল্লেখ মাই, অথচ তাহাৱ জ্ঞান হওয়া আবশ্যিক; শুভৱাঃ সেখামে অহংকণাটী যুক্তি সিদ্ধ হইয়াছে; কিন্তু তত্ত্বমনি বাক্যে তৎ ও তৎ উভয় শব্দেৰই উল্লেখ আছে, তাহাৱ স্বার্থই চৈতন্য রূপ অৰ্থেৰ প্ৰতীতি হয়, শুভৱাঃ তাহাতে লক্ষণ কৰিবাৰ অপোক্ষ। থাকে মা, (বিনা লক্ষণায় অৰ্থ প্ৰতীতি হইলে লক্ষণ কৰিবাৰ যুক্তি হইবে কেন?)

তাল, ‘একটা রক্তবর্ণ যাইতেছে’ এই বাক্যের ম্যাঘ অজহৎস্বার্থ লক্ষণ। হটক? মা—তাহা ও সন্দেশ নহে। মনে কর, রক্ত বর্ণের গমন নিতান্ত বিকল্প বলিয়া রক্তবর্ণ শব্দের অক্ষত অর্থ বজায় রাখিয়া বিরোধ পরিহারের নিমিত্ত রক্ত-বর্ণের আধাৱ কোন জীবকে লক্ষণ কৰা যাইতে পারে, কিন্তু তত্ত্বমনি বাক্যে পরোক্ষ ও অপরোক্ষ বোধক বিকল্প অংশ পরিত্যাগ কৰিয়া, লক্ষণার স্বারা তৎসম্বৰ্ত্তীয় অন্য যে কোন অর্থের লক্ষ্য কৰিলেও কোন ক্রমেই বিরোধ নিবারণ হয় না। সুতরাং অজহৎলক্ষণাও সন্তুষ্ট হয় না (ম + জহৎ = ত্যাগ + লক্ষণ = স্বার্থ বজায় রাখিয়া তৎসংক্রান্ত পদার্থ বোধ কৰার নাম অজহৎস্বার্থ লক্ষণ) ।

আচ্ছা, আৱ এক অকার ডাগলক্ষণ। স্বীকার কৰ? কি প্ৰকাৰ?—‘তৎ’ কিংবা ‘ত্ৎ’ এই দুয়ের যেটী ইচ্ছা সেইটীৰ বিকল্প অর্থাংশ পরিত্যাগ পূৰ্বক অবিকল্প অর্থাংশ লইয়া তাহাৰ সহিত অন্যটীৰ বাচ্যৰ্থ লক্ষ্য কৰ।

উত্তৱ এই যে, বিকল্পতা দোষ না থাকিলেও উত্তৱ ডাগলক্ষণ। স্বীকার কৰা যায় না। কেন মা, এক শব্দের স্বারা, স্বীয় অবিকল্প অর্থাংশ আৱ অন্য এক অক্ষত পদার্থ, এই বিবিধ অর্থের জ্ঞান হওয়াৰ সন্তুষ্টিবন্ম মাই। অপিচ, তৎ-শব্দে, কিংবা ত্ৎ-শব্দে, যে শব্দে ইচ্ছা সেই শব্দে উত্তৱপ লক্ষণ। স্বীকার কৱিতে পাৱ না। কাৰণ অৰ্থশৃষ্টি শব্দের স্বারা বিনা লক্ষণায় তাদৃশ অর্থের প্ৰতীতি হইয়া পড়ে। যে অথ বিনা লক্ষণায় উপস্থিত হয়, সে অর্থের অন্য পুনৰ্ভাৱ লক্ষণ। কৱ নিষ্ঠুয়োজন। অতএব, ‘সেই দেবদত্ত এই’ এই বাক্য যেমন তাহাৰ তৎকাল বিশৃষ্টি দেবদত্ত আৱ এতৎকালবৰ্তী দেবদত্ত এতদ্রূপ অর্থের তৎকাল ও এতৎকাল এই তুইয়েৰ ঐক্য জ্ঞান বিকল্প বলিয়া, মাত্ৰ ঔ তুই ডাগ পরিত্যাগ

করিলেই অবিকৃক্ত দ্বেবদত্ত রূপ অর্থাংশকে বোধ করায় ; মেইলপ, তত্ত্বমসি বাক্যেও অগরোক্ষতাদিবিশিষ্ট ও পরো-ক্ষতাদিবিশিষ্ট-চৈতন্যরূপ অর্থের ছীক্য (অভিজ্ঞ) জ্ঞান করা বিকৃক্ত বলিয়া মেই বিকৃক্ত অংশ অর্থাং পরোক্ষতাপরোক্ষত অংশ পরিত্যাগ করিয়া কেবল মাত্র এক অস্মিতীয় চৈতন্য মাত্র বোধ করায় ।

(উক্তক্রপে ভেদ বুঝি নির্বাত হইলে পর, জীবের আমি মনুষ্য, আমি জীব, আমি স্তুল আমি কৃশ ইত্যাদি প্রকার অনুভব মিলত হয়। জীব তখন “আমিই ব্রহ্ম” এইরূপ অনুভব করে।) “আমিই ব্রহ্ম” এই অনুভব বাক্যের তান্ত্রণ প্রকারের অর্থ যেরূপ নিষ্পাদ হয় তাহা বর্ণনা করিতেছি ।

আচার্য কর্তৃক পূর্বোক্ত প্রকারে অধ্যয়োপ ও অপবাদ যুক্তি দ্বারা তৎশব্দ ও তৎ শব্দের অর্থের সংশোধন অর্থাং ব্রহ্ম ও জীব এই দুএর যথার্থ অরূপ পূর্বোক্ত প্রকারে অবগত হইয়া, পরে গুরুপদিষ্ট “তৎ তৎ অসি” বাকের দ্বারা তদুভয়ের একতা বা অথণ ভাব প্রতীত হইলে, পূর্বে যে আপমাকে জীব ভাবিত—তাহার তখন “আমি নিত্য, শুক্র, বুজ, মুক্ত, সৎস্বরূপ, পরমানন্দঅরূপ, অস্মিতীয়, ব্রহ্ম” এইরূপ অথণ চিক্তর্ত্তি উদয় হয়। মেই চিক্তর্ত্তি তখন চৈতন্য প্রতিবিম্বিত হইয়া প্রত্যক্ষ চৈতন্য হইতে অভিম অজ্ঞাত ব্রহ্মকে বিষয় করিয়া তদাত অজ্ঞানকে নষ্ট করে (অর্থাং পূর্বে যে ব্রহ্ম বিষয়ক অজ্ঞান ছিল—তাহা নষ্ট হয় অর্থাং জীব ভাব নষ্ট হইয়া ব্রহ্মভাবে অবস্থান করে।) তৎকালে যেমন বন্ধের কারণীভূত স্ফুর সকল সংস্কার হইলে তৎকার্যভূত বন্ধ ও নষ্ট হয়, মেইলপ, অজ্ঞান নষ্ট হইলেও তৎকার্যভূত মেই অধ্যাত্মার চিক্তর্ত্তি ও নষ্ট হয়। দীপপ্রভা যেমন স্বর্য প্রভাকে প্রকাশ করিতে সমর্থ হয় না, প্রত্যুত সে আপমিই অভিভূত

ହଇସା ବିଳାଶ ପ୍ରାପ୍ତ ହସ, ସେଇକୁପ, ଚିତ୍ତଯୁତି—ପ୍ରତିବିଷ୍ଟିତ ଚିତ୍ତମ୍ୟ ବା ଆଭାସ-ଚିତ୍ତମ୍ୟୋ^୧ ସଂକାଶବ୍ରକୁପ ଉତ୍କଳ୍ପ ଭକ୍ତ ଚିତ୍ତମ୍ୟକେ ପ୍ରକାଶ କରିତେ ଅସମ୍ଭବ ହଇସା ଅଭିଭୂତ (ବିମଟ) ହସ । ଶୁତରାଂ ଉପାଧିବ୍ରକୁପ ଚିତ୍ତଯୁତିର ଅଭାବେର ପର ଭକ୍ତ ମାତ୍ର ଥାକେ । ଇହାର ଲୌକିକ ଦୃଷ୍ଟାନ୍ତ ଏହି ସେ, ଯେମନ ଦର୍ପଶେର ଅଭାବେ ମୁଖପ୍ରତିବିଷ୍ଟଟୀ ମୁଖମାତ୍ରେ ପର୍ଯ୍ୟବସିତ ହସ, ଅର୍ଥାଂ ମୁଦ୍ୟମାତ୍ର ଥାକେ; ସେଇକୁପ । (ଏହି ଅଣାଲୀତେଇ ଭକ୍ତଜ୍ଞ-ଦିଗେର “ଆହିଟି ଭକ୍ତ” ଇତ୍ୟାଦି ଅନୁଭବ ହଇସା ଥାକେ ।)

ଏହିକୁପ ସିଙ୍କାନ୍ତ ହୁଏଥାତେ “ତୀହାକେ ମନେର ହାରାଇ ଅନୁଭବ କରିବେକ” ଏବଂ “ମମ ଯାହାକେ ମନମ (ପ୍ରକାଶ) କରିତେ ପାରେ ନା” ଏହି ହୁଇ ଶ୍ରୀତିର ବିରୋଧ ଭଞ୍ଜନ ହଇଲ । କେନ ନା, ମନୋହରିତର ସାରା ବ୍ରଜ-ବିଷୟକ ଅଜ୍ଞାନଟିର ନାଶ ହସ ମାତ୍ର, ଭକ୍ତ ପ୍ରକାଶିତ ହସ ନା । ହରିପ୍ରତିକର୍ଣ୍ଣିତ ଚିତ୍ତମ୍ୟ ଅର୍ଥାଂ ଆଭାସ-ଚିତ୍ତମ୍ୟ ତୀହାକେ ପ୍ରକାଶ କରିତେ ଅସମ୍ଭବ ହସ (ଶୁତରାଂ ମନେର ହାରା ଦର୍ଶନ ହସ, ଓ ମନ ଦର୍ଶନ କରିତେ ଅସମ୍ଭବ ଏହି ହୁଇ ପକ୍ଷଇ ସଥାର୍ଥ) ବୈଦ୍ୟାନ୍ତିକେରା ବଲିଆ ଥାକେମ ସେ, “ଶାନ୍ତିକର୍ତ୍ତାରା ହରି ପ୍ରତିବିଷ୍ଟିତ ଚିତ୍ତମ୍ୟେର ସାରା ପରବର୍ତ୍ତେର ପ୍ରକାଶ ହୁଏବା ପକ୍ଷ ମିରାକରଣ କରିଯାଛେ । କେନ ନା, ସେଇ ଅଭାସ-ଚିତ୍ତମ୍ୟ ସଂପ୍ରକାଶ ଚିତ୍ତମ୍ୟକେ ପ୍ରକାଶ କରିତେ ପାରେ ନା । କେବଳ ଭକ୍ତ ବିଷୟକ ଅଜ୍ଞାନ ନାଶେର ନିମିତ୍ତଇ ହରି ଆହାତା ମାତ୍ରେର ଅପେକ୍ଷା ଆହେ (ଅର୍ଥାଂ ବ୍ରଜାକାରୀ ମନୋହରିତ ଉଦ୍‌ଦିତ ହଇସା କେବଳ ଉକାତ ଅଜ୍ଞାନକେଇ ନାଶ କରେ, ଭକ୍ତକେ ପ୍ରକାଶ କରେ ନା—ଭକ୍ତ ଆପନିଇ ପ୍ରକାଶିତ ହନ, ସେହେତୁ ତିମି ସର୍ବପ୍ରକାଶବ୍ରତାବ ।)

(ଲୌକିକ ସଟ ପଟ୍ଟାଦି ଅଡ଼ ପଦାର୍ଥେର ଜ୍ଞାନ, ଆର ଅଧିଶ ବା ପରିପୂର୍ଣ୍ଣ ଅଭାବ ବ୍ରଜେର ଜ୍ଞାନ, ଏହି ହୁ଱େର ମଧ୍ୟେ ବିଶେଷ ବୈଲକ୍ଷଣ୍ୟ ଆହେ) ସଟାପଟ୍ଟାଦି ଅଡ଼ ପଦାର୍ଥାକାର ମନୋହରିତ ଅଭାବ ଏହି ସେ, “ଏହି ସଟ” କିଂବା “ଏହି ପଟ” ଇତ୍ୟାକାର ମନୋହରିତ ଉଦ୍‌ଦିତ ହଇସା ମାତ୍ର ତାହା ଅଜ୍ଞାତ ସଟ ବା ଅଜ୍ଞାତ ପଟକେ ବିଷୟ କରିଯା (ଅର୍ଥାଂ

ষ্যাপিয়া) প্রথমে ঘটের বা পটের অজ্ঞানতা দূর করে অর্থাৎ তদাত অজ্ঞানকে নাশ করে, পশ্চাত স্বপ্নত্বিষ্঵িত চৈতন্যের স্বারা মেই অপ্রকাশ অভাব ঘট বা পটকে প্রকাশ করে। শান্তে এইরূপ মিঙ্কাউই উক্ত আছে। বধাৎ—‘অস্তঃকরণহৃতি আর তৎস্ত আভাস-চৈতন্য অর্থাৎ মেই মনোয়ন্তি-প্রতিবিষ্঵িত চৈতন্য ; এই উভয়েই ইঙ্গিয় সংযুক্ত ঘটকে ব্যাপে অর্থাৎ বিশেষক্রমে প্রাপ্ত হয়। তথাদে অস্তঃকরণ হৃতির স্বারা ঘটের অজ্ঞানতা মৃষ্ট হয়, আর মেই আভাস-চৈতন্যের স্বারা ঘটের ক্ষুক্তি অর্থাৎ প্রকাশ হয়।’ দীপপ্রতামগুল যেমন অস্ফুকারস্থ ঘট পটাদি পদার্থকে বিষয় করিয়া(প্রাপ্ত হইয়া) তদাত অস্ফুকার মৃষ্ট করতঃ স্বকীয় প্রভাব স্বারা প্রকাশ করে, মেইরূপ, অস্তঃকরণহৃতি ও স্বয়ং ঘটাদি গত অজ্ঞানকে নষ্ট করতঃ স্বপ্নত্বিষ্঵িত চৈতন্যের স্বারা ঘটাদি বস্তুকে প্রকাশ করে।

ধাৰণ না উল্লিখিত ঔকারে অক্রম চৈতন্যের সাক্ষাত্কার হয়, তাৰে পর্যন্ত অবণ, যমন, নিদিধ্যাসন ও সমাধিৰ অসুস্থান কৱা আবশ্যিক। (তাদৃশ পরামুচৈতন্য সাক্ষাত্কার স্বতঃ বা সহজে হয় মা, অবণাদি চতুর্থয়ের অভ্যাস স্বারাই হয়।) এ অন্য সে ওলিও অদৰ্শিত হইতেছে।

অবণ—(গুকমুখের কথা বা বেদান্তশান্তের কথা কৰ্ত্তৃত্বে স্থান দিলেই অবণ কৱা হয় মা। তবে কি ?) তাংপর্য মিশ্চায়ক ছৱ অকার বোধক নিয়মের স্বারা অস্তিত্ব ভৱসূতে তাংপর্য অবধারণ কৱার নাম অবণ।

ছৱ ঔকার লিঙ্গ অর্থাৎ জাপক মিৱৰ কি কি ?

উপকৰণ ও উপসংহার, অভ্যাস, অগুর্ভাতা, ফল, অর্ধবাহ এবং উপগতি। শান্তকারের বলিয়াছেম যে, এই ছৱ ঔকারের স্বারাই শান্তের যথার্থ তাংপর্য জামা বায়। (সুতরাং শান্তাক্ষর পাঠ করিয়া,

অক্ষরার্থ সকল জাত হইয়া, উল্লিখিত ছুর প্রকারের আলোচনা করিয়া, একত্রিত সমুদায়ের তৎপর্য কি? অর্থাৎ কলিতার্থ কি? তাহা অবধারণ করিতে পারিলেই যথার্থ শুনা হয়, শুনিবার ফলও হয়, নচেৎ কর্ণ প্রবৃষ্টি শব্দ কর্ণেই লীম হয় মাত্র।)

উপকৃত্য ও উপহার—(শাস্ত্রকারদিগের নিয়মই এই যে, তাহারা যে প্রকরণে (বিভাগে) বা যে শাস্ত্রে, যে বস্তুর উপদেশ করেন, প্রারম্ভে তাহারই উল্লেখ এবং সমাপ্তিতেও তাহার উল্লেখ করিয়া থাকেন। সুতরাং শাস্ত্রের বা প্রকরণের আরম্ভ ও সমাপ্তি পর্যালোচনা করিলেই তাহার প্রতিপাদ্য বস্তু জানা যায়। যেমন,— ছান্দোগ্য উপনিষদের ঘষ্ট অধ্যায়ের প্রারম্ভে ‘একই অঙ্গভীয় ব্রহ্ম’ এবং সমাপ্তিতেও ‘এসমস্তই আত্মায় ভাসমান’ এইকপ উক্তি আছে। সুতরাং বুঝা গেল যে, এক অঙ্গভীয় পরমাত্মাই সমগ্র ঘষ্ট অধ্যায়ের তৎপর্য।

অত্যাস—বার বার বলার নাম অত্যাস। যে প্রকরণে যে বস্তু প্রতিপাদিত হইবে সেই প্রকরণের মধ্যে বার বার সেই প্রতিপাদ্য বস্তু প্রতিপন্থ করা। (ইহাও শাস্ত্রকারগণের লিপি রীতি।) উক্ত উপনিষদের উক্ত অধ্যায়ে ‘তত্ত্বমসি’ এই বাক্যের দ্বারা নয় বার অঙ্গভীয় ব্রহ্ম বস্তুর প্রতিপাদন করা আছে।

অপূর্বিতা—(নৃতমত) যাহা অম্য কোন প্রমাণে জাত হওয়া যায় নাই তাহার উপদেশ। অর্থাৎ যাহা যে প্রকরণের প্রতিপাদ্য, তাহা প্রমাণান্তরের অবিষয় ক্লপে প্রতিপন্থ করা। যথাঃ—উক্ত উপনিষদের উক্ত অধ্যায়ে ব্রহ্মের উপনিষদ্যাত্ম গম্যতা (উপনিষদ্যতিম অন্য প্রমাণের অর্থাৎ প্রত্যক্ষাদি প্রমাণের অগোচর বলিয়া) প্রদর্শিত হইয়াছে।

ফল—প্রকরণ প্রতিপাদ্যের কিংবা তৎসাধক অনুষ্ঠানের অয়োজন বর্ণনা। উক্ত উপনিষদের উক্তাধ্যায়েও “আচার্যবান् ব্যক্তিই

ত্রয়ীকে জানিতে পারেন, অন্যে পারেন না। তাহার ব্রহ্মজ্ঞানীর মুক্তি হইতে মেই পর্যন্ত বিলম্ব, যে পর্যন্ত ন। দেহ পাত হয়। দেহ পাত হলেই ব্রহ্ম তাৎপৰ্য প্রাপ্ত হয়।” ইত্যাদি প্রকারে ব্রহ্ম জ্ঞানের ব্রহ্ম সাক্ষরণ দল বা প্রয়োজন উক্ত হইয়াছে।

অর্থবাদ— প্রতিপাদ্য বস্তুর প্রশংসা। উক্ত উপনিষদের উক্ত-অধ্যায়ে প্রতিপাদ্য অধিভৌম ব্রহ্মকে গুরু এই রূপে প্রশংসা করিয়াছেন যে, “যাহাকে শুনিলে অক্ষত বস্তুরও অবগ সিদ্ধ হয়, যাহা কখন মনে কয় নাই তাহাও মনে হয়, অজ্ঞাত পদার্থের জ্ঞান হয়।” ইত্যাদি।

উপপত্তি— অচুকুল মুক্তি। প্রকৃত প্রতিপাদ্য বস্তু প্রতিপন্থ করিবার অন্য শাস্ত্রানুষায়ী মুক্তি প্রদর্শন। উক্ত গ্রন্থেও “হে শ্রনেজ শ্রেতকেতু ! যেমন মৃত্তিকাপিশের জ্ঞান হইলে তত্ত্বিকার সমস্ত মৃৎ-পাত্র জ্ঞান হয় এবং ঘট, কলশ, শরাব প্রভৃতি মৃৎপাত্র সমূহের নাম গুলি কেবল নাম যাত্র অর্থাৎ মিথ্যা, মৃত্তিকাই সে সকলের সত্য। ইত্যাদি প্রকারে অবৈত্ত বস্তু বুঝাইবার উপর্যোগী বিকারের অনিত্যতা প্রভৃতি মুক্তি সকল প্রদর্শিত হইয়াছে। (এবস্প্রকারে শাস্ত্রার্থ অবধারণ করার নাম অবগ, কেবল কর্ণপাত করা অবগ নহে।)

মনম কি ?

অবৈত্ত অতিপত্তির (জ্ঞানের) অবিবোধী মুক্তি অবলম্বন করিয়া সর্বদা অধিভৌম ব্রহ্ম রূপ বস্তুর চিন্তা করার নাম মনম।

নিদিধ্যাসন কি ?

মধ্যে দেহাদি জড় পদার্থ বিষয়ক বিজ্ঞাতীয় প্রত্যয় উপস্থিত মা হয় এবং সুমিল্যমে অধিভৌমজ্ঞাতীয় প্রত্যয়-(জ্ঞান)-ধারার নাম নিদিধ্যাসন। অর্থাৎ অবিচ্ছেদে ধ্যান।

সমাধি— সমাধি অর্থাৎ ভৌত্র একাগ্রতা। ইহা দ্রুই প্রকার। প্রথম সবিকল, স্থিতীয় নির্বিকল। সবিকল সমাধিতে জ্ঞাতা, জ্ঞান ও জ্ঞেয়

বিষয়ক জ্ঞানের লয় হওয়ার অপেক্ষা নাই। এই তিনি জ্ঞান সত্ত্বেও ব্রহ্মাকার চিত্তহৃতি বিরাজ করিতে থাকে। যেমন মৃণাল ইন্দৌতে হস্তিজ্ঞান সত্ত্বেও মৃত্তিক জ্ঞান থাকে, সেইরূপ, বৈতজ্ঞান সত্ত্বেও অন্তৈত জ্ঞান হইয়া থাকে, ইহা পশ্চিতগণ বলিয়াছেন। যথা:—“সর্ব বস্তুর সাক্ষাৎ জ্ঞাত অর্থাৎ সাক্ষী, সর্বব্যাপক, সর্বোৎকৃষ্ট, প্রকাশ স্বত্ত্বাব, উৎপত্তি রহিত, বিমাশ বর্জিত, অলিপ্ত অথচ সর্বত্র বিরাজিত, সর্বকালেই বিমুক্তস্বত্ত্বাব যে উৎকৃষ্ট চৈতন্য, তাহাই আমি।”

নির্বিকল্প সমাধিতে জ্ঞাতা, জ্ঞান ও ত্রেয়, এই বিকল্প ত্রয়ের লয় হওয়ার অপেক্ষা থাকে। অর্থাৎ উক্ত বিকল্প ত্রয়ের জ্ঞান অধিকারী ভৱ বস্তুতে লীম হইয়া (একীভূত হইয়া) যায় সুতরাং একটী মাত্র অর্থগোকার মনোহৃতি অবশিষ্ট থাকে। জলবিলীন লবণ, অলাকার আপ্ত হইলে লবণ-জ্ঞানের লয় হেতু যেমন কেবল জল-জ্ঞানই বর্তমান থাকে, সেইরূপ, ব্রহ্মাকার চিত্তহৃতির (জ্ঞানের) বিলয় হেতু ব্রহ্ম মাত্রই বর্তমান থাকে। এতক্ষণ সমাধির মুক্তি নির্ণায়িত হওয়াতে সুযুগ্মির সহিত সমাধির অভেদের আশঙ্কা থাকিল না। সুযুগ্মি ও সমাধি উভয় অবস্থাতেই হৃতি বিষয়ক জ্ঞান থাকে না সত্ত্ব ; কিন্তু সুযুগ্মিতে হৃতি থাকে, সমাধিতে তাহা থাকে না, সুতরাং সুযুগ্মি ও সমাধি সমান নহে।

এবশ্বেকার নির্বিকল্প সমাধির আটটী অস্ত অর্থাৎ সাধন আছে। যথা:—যম, মিথ্য, আসন, প্রাণায়াম, প্রত্যাহার, ধারণা, ধ্যান ও সবিকল্পসমাধি। (এই আট অস্ত আয়ত হইলে উক্ত প্রকারের নির্লিকল্পক সমাধি সিদ্ধ হয় সুতরাং উহারা অঙ্গ বলিয়া গণ্য।)

যম—অহিংসা, সত্য, অদম্ত-পরামর্শ্য গ্রহণ না করা, ব্রহ্মৰ্থ্য অর্থাৎ কার্য্যতঃ অভিলাষতঃ দৈর্ঘ্যম পরিত্যাগ করা ও অসৎ পরিএই বর্জন করা, এই পাঁচ প্রকার কার্য্যের নাম “যম।”

নিয়ম—শুচি, সন্তোষ, তপস্যা, শান্তাধ্যয়ন এবং ঈশ্বর-ভক্তি, এই পাঁচ অকারকে ‘নিয়ম’ বলে।

আসন—শরীর ও মনের হিংসা কারক উপবেশন বিশেষকে আসন বলে। এই আসন তাহা স্বত্ত্বাক পদ্ম প্রভৃতি স্বাত্রিংশৎ প্রকারে বিভক্ত।

প্রাণায়াম—প্রাণ বায়ুকে স্বায়ত্ত করণ। ইহা রেচক, পূরক ও কুরুক নামক ক্রিয়ার অভ্যাসের দ্বারা সাধিত হইয়া থাকে।

প্রত্যাহার—শ্রোত্রাদি ইন্দ্রিয় শক্তিপূর্ণাদি বাহ্য বিষয় ছাইতে ধ্বনিত হইলে তাহাদিগকে প্রত্যাহ্বিত করা।

ধারণা—অদ্বিতীয় ব্রহ্ম বস্তুতে অস্তঃকরণকে স্থাপিত করা।

ধ্যান—অদ্বিতীয় বস্তুতে মনোহৃতির প্রবাহ উৎপাদন করা।

সবিকল্পসমাধি—সবিকল্প-সমাধি কি? তাহা ইতিপুরৈ বলা হইয়াছে।

এই অষ্টাদশক নির্বিকল্প সমাধির চারি অকার বিষ আছে। কি কি? না লয়, বিক্ষেপ, কষায় এবং রসায়ানন।

লয়—তুমি সমাধি-চিকীর্ষায় উপবিষ্ট হইলে,—কিসু তোমার মন অথও ব্রহ্ম বস্তু অবলম্বনে অসমর্থ হইয়া ক্রমে নিহিত হইল। এইরূপ বিষ হইলে তাহাকে ‘লয়’ বলে।

বিক্ষেপ—সমাধি-চিকীর্ষায় বসিলে, কিসু তোমার চিন্ত সেই অথও ব্রহ্ম বস্তু অবলম্বন করিতে না পারিয়া অন্য এক বস্তু অবলম্বন করিয়া বসিল। এরূপ হইলে তাহার নাম ‘বিক্ষেপ।’

কষায়—সমাধি-চিকীর্ষায় বসিলে, লয় বা বিক্ষেপ ও হইলনা, কিসু রাগাদি বাসনায় অভিভূত হইয়া মন শূক্রতা আপ্ত হইল, অদ্বিতীয় ব্রহ্ম বস্তু অবলম্বন করিতে পারিল না, না এবিদ্বক্ত্বা ও দিক্ষ কিছুই করিল না। এরূপ হইলে তাহাকে ‘কষায়’ বলা যায়।

রসায়ানন—নির্বিকল্প অর্থাৎ ব্রহ্মরূপ নির্বিশেষ বস্তু অবলম্বন

না করিতে করিতে চিত্ত হত্তির সবিকলক আনন্দ অনুভব হওয়া। এরপ হইলেও নির্বিকল সমাধির বিষ্ণ হয় এবং তাহার নাম “রসা-স্বাদন” বিষ্ণ।

উল্লিখিত চারি প্রকার বিষ্ণ শূণ্য হইয়া চিত্ত যখন নির্বাতন্ত্র দীপশিধার ন্যায় মিশল নিষ্কল্প হইয়া একমাত্র অথণ্ড চৈতন্য মাত্রের চিন্তা করিতে থাকে, তখন তাহা নির্বিকল্প সমাধি মাঝে যোগ্য। এ বিষয়ে শৃঙ্গতিবাক্য এই যে, “লয়কল বিষ্ণ উপস্থিত হইলে অন্তঃকরণকে উন্মুক্ত করিবে। বিক্ষেপ উপস্থিত হইলে তাহাকে শান্ত করিবে অর্থাৎ বিক্ষিপ্ততা দূর করিবেক। কষায় রূপ বিষ্ণ উপস্থিত হইলে তাহা জ্ঞাত হইয়া কিয়ৎকাল নিরুত্ত থাকিবেক। অথণ্ড ব্রহ্ম বস্তুতে একাগ্রতা জগ্নিলে আর চালনা করিবেক না। সে সময়ে কোন সবিকলক আনন্দ অনুভবও করিবেক না, প্রজ্ঞার স্বারা মিঃসন্দ হইবেক।” স্মৃতিতেও উক্ত হইয়াছে যে “নির্বাতন্ত্র দীপ যেমন মিশল হয়—সেইরূপ হইবেক।”

এক্ষণে জীবগ্নুক্তের লক্ষণ বলা যাইতে পারে আচ্ছান্নপ অথণ্ড ব্রহ্মজ্ঞানের স্বারা তদ্বাত অজ্ঞানের বাধ (বিলয়) হইলে পর, যে যে-রূপ অথণ্ড ব্রহ্মের সাক্ষাত্কারের প্রভাবে, অজ্ঞান ও অজ্ঞান কল্পিত পুণ্য, পাপ, সংশয় ও বিপর্যায় প্রভৃতির নিরুত্তি হয়; স্মৃতয়ঁ মেই অবস্থাকে সমস্ত সংসার বন্ধন হইতে বিমুক্ত ও ব্রহ্মনিষ্ঠ বলা যায়; এবং জীবক্ষণায় মুক্ত বলিয়া জীবগ্নুক্তও বলা যায়। শৃঙ্গতিতে উক্ত হইয়াছে যে, “সেই সর্বাত্মক পরব্রহ্মের সাক্ষাত্কার হইলে ক্ষময়ের প্রাণ্হি অর্থাৎ অন্তঃকরণমিষ্ঠ ভ্রম সকল মৃষ্ট হয়, সংশয় সকল চিহ্ন হয়; এবং সৎ ও অসৎ উভয় বিধ কর্ম ফল দম্পত্তি হইয়া যায়।”

এই জীবগ্নুক্ত ব্যক্তি আগ্রাহ কালে বা অসমাহিত অবস্থায়, রুক্ত মাংস বিষ্ঠা মুত্ত প্রভৃতি বীভৎসতর মলের আধাররূপ শরীর, ও অঙ্গতা অক্ষমতা অপটুতা প্রভৃতির আশ্রয় ইত্ত্বায়, এবং ক্ষুধা

তৃষ্ণা শোক মোহাদ্বির আকরন্দনপ অনুঃকরণস্থারা জ্ঞানের অবিবোধে
পূর্বৰূপ কর্য সকল (যাহার ভোগ আরম্ভ হইয়াছে) ভোগ করতঃ
দৃশ্যমান অগৎ দেখিয়াও দেখেন না, অর্থাৎ অন্ধদাদ্বির ম্যায় সত্য
জ্ঞান করেন না । যেমন ঐশ্বরালিক পদার্থের তত্ত্বজ্ঞ ব্যক্তি দৃশ্যমান
ইশ্বরালিকে দেখেন নাত্ৰ, তাহার সত্যতা মনে করেন না, সেইরূপ ।
অতিতেও এইরূপ উক্ত আছে । যথা—“জীবশূক্র ব্যাক্তি চক্ষু
থাকিতেও অচক্ষু অর্থাৎ তাহার চক্ষু স্বসংযুক্ত দৃশ্যকে বস্তু বলিয়া
গ্রহণ করে না, এবং কৃত থাকিতেও কর্ণহীন, মন থাকিতেও অযমক
প্রাণ সত্ত্বেও নিষ্ঠাণ ইত্যাদি ।” আচার্যেরাও বলিয়াছেন যে,
“ যিনি জ্ঞানবস্থাতেও সুস্মণের ম্যায় থাকেন, তিনি তিনি দৃশ্যকেও
যিনি অদ্বিতীয় দর্শন করেন, বাহ্য কর্য করিয়াও যিনি অনুঃকরণে
নিষ্কর্ষ (যিনি কেবল পুরুষস্থারের বলে অভ্যন্তরের ন্যায় কার্য
করেন, অভিযান পুরুষক করেন না) তিনিই আস্ত্রজ্ঞ বা জীবশূক্র,
তন্ত্রিক ব্যক্তি জীবশূক্র নহে, ইহা মিথ্য ।”

এতাদৃশ ব্যক্তি পুরুষে আহার বিহারাদ্বি করিত একশে কেবল
তাহারই অনুরূপতি হইবে ইচ্ছাপূর্বক করিবেন না । (শূক্ররাং তাঁহার
যথেষ্টাচরণ হইবার সন্তানবন্ধন নাই । কেন না, পুরুষ তিনি শুভকর্ত্ত্বের
অঙ্গাম ও অশুভ কর্ত্ত্বের পরিযোগ করিয়া ছিলেন) কিংবা শুভ
ও অশুভ উভয় কর্ত্ত্বেই উদাসীন হইবেক । ইহার প্রমাণ এই যে,
“ অবৈততত্ত্ব জ্ঞাত হইলে বদি যথেষ্টাচরণে প্রযুক্তি হয়—তবে অশুভ
ভক্ষণাদি বিষয়ে কুকুরাদ্বির সহিত তত্ত্বজ্ঞানীর প্রত্যেদ কি ? (অর্থাৎ
যথেষ্টাচার ঘটনা হয় না) তত্ত্বজ্ঞান হইলে ধৰ্মার যথেষ্টাচরণ নিরুত্ত
হয়—তিনিই ব্রহ্মজ্ঞ, তিনিই আস্ত্রজ্ঞ ; অন্যে নহে ।”

এ অবস্থাতেও অমতিমানিষ প্রভৃতি জ্ঞানসাধন সকালুণ সকল
ও অহিংসাদ্বি সকালুণ সকল অনুবর্ত্তিত হইয়া থাকে (পুরুষের অঙ্গ্যা-
নের বলে স্বতঃই উপস্থিত হয়, যত ইন্দ্রিয়জ্ঞানের ইন্দ্রিয় ।) এ কথা



ଶାସ୍ତ୍ରେ ଉଚ୍ଚ ହିସ୍ତାଛେ ସଥାଃ—“ଅର୍ଦ୍ଧାଦି ମନୁଷ୍ୟ ମକଳ ଅବୈତତ୍ସ୍ଵ-
ଜାନୀର ବିମା ସତ୍ତ୍ଵେଇ ଅମୁଖର୍ତ୍ତିତେ ହିସ୍ତା ଥାକେ ।”

ଅଧିକ ବଳା ବାହୁଲ୍ୟ, ମିଳାନ୍ତ କଥା ଏହି ସେ, ଜୀବଶୂନ୍ୟ ପୁରୁଷ, ମାତ୍ର
ଦେହ ସାତ୍ତ୍ଵା ମିଳାହେର ନିମିତ୍ତ ଇଚ୍ଛା ଅନିଚ୍ଛା ଓ ପରେଚ୍ଛା ଏହି ତିନ
ପ୍ରକାରେ ପ୍ରାଣ ଶୁଦ୍ଧ ଦୁଃଖ ରୂପ ପ୍ରାରକ୍ତ କର୍ମର ଫଳ ମକଳ ଆଭାସଙ୍ଗପେ
ଅନୁଭୂତିବ କରତଃ ଅନୁଃକରଣାଦିର ଅକାଶକ ଚିଶାତ୍ମତ୍ସ ହିସ୍ତା ଥାକେନ ।
ପ୍ରାରକ୍ତ କର୍ମର ଅବସାମେ ଅର୍ଥାଂ ଭୋଗ ସାରା କର୍ମଫଳ ମକଳ କ୍ଷୟ ପ୍ରାଣ
ହିଲେ ତ୍ବାହାର ପ୍ରାଣ ପ୍ରତ୍ୟକ୍ଷ୍ୱଚିତନ୍ୟେ ଲୀନ ହୟ, ଶୁତରାଂ ଅଜ୍ଞାନ ଓ
ତ୍ବକାର୍ଯ୍ୟମଂକ୍ଷାର ମକଳଙ୍କ ବିନିଷ୍ଠ ହିସ୍ତା ସାଯ । ତଥନ ତିମି ପରମ
କୈବଲ୍ୟ ରୂପ (କୈବଲ୍ + ସଂ = ସର୍ବ ଅକାର ଇତର ବିଶେଷ ଜ୍ଞାନ ଶୂନ୍ୟ)
ପରମ ଆନନ୍ଦ, ପରିପୂର୍ଣ୍ଣ, ଅବୈତ ଅର୍ଥାଂ ସର୍ବ ପ୍ରକାର ତେବେ ଶୂନ୍ୟ, ଅଥାଂ
ବ୍ରହ୍ମକର୍ମପେ ଅର୍ଥାଂ ମୈତ୍ରଧ୍ୟପିଶୁବ୍ଦ ଏକ ରମ ବ୍ରହ୍ମକର୍ମପେ ଅବସ୍ଥାନ କରେନ ।
ଶ୍ରୀତିତ୍ତେ ଉଚ୍ଚ ହିସ୍ତାଛେ ସେ, “ଦେହାବସାନେ ଜୀବଶୂନ୍ୟ ପୁରୁଷର ପ୍ରାଣ
ମକଳ ଲୋକାନ୍ତର ଗମନ କରେ ନା, ଭକ୍ଷେତ୍ରେଇ ଲୀନ ହୟ । ଶୁତରାଂ ତିମି
ସଂସାର ବନ୍ଧନ ହିତେ ବିମୁକ୍ତ ହିସ୍ତା ପରମ ବ୍ରହ୍ମ କୈବଲ୍ୟ ପ୍ରାଣ ହନ ।”

ସମାପ୍ତ ।

T H E

VEDANTASARA,

OR,

The Essence of the Vedanta Philosophy,

OF

PARAMHANSA SADANANDA JOGINDRA.

TRANSLATED WITH COPIOUS NOTES AND ANNOTATIONS

BY

NANDALAL DHOLE, L.M.S.,

LATE SURGEON TO THE COURTS OF KHETREE AND MARWAR,
AND FORMERLY IN CHARGE OF THE CHARITABLE DISPENSARY AT ALLYGHUR.

CALCUTTA:

EDITED AND PUBLISHED BY HEERALAL DHOLE,
127, Musjeed Bari Street.

1883.

PRINTED BY NILAMBUR VIDYARATNA, AT THE VEDANTA PRESS,
127, *Musjeed Bari Street, Calcutta.*

THE VEDANTASARA.

I REPAIR to the Supreme Self, the Indivisible, Everlasting Intelligence and Bliss, the Container of all, beyond the reach of word and thought, for attaining the desired (*sidhi*) emancipation.

Having paid my salutations to my (*Guru*) preceptor, who for his knowledge of non-duality (the Individual Spirit is one with the Universal) is deservedly called Adwayānanda, I undertake the task of expounding the essence or the *conclusion* of the *Vedānta* according to my lights.

Vedānta? The concluding portions of each *Veda* bearing as they do, exclusive reference to the *Brahma** are called the *Upanishads*. These, with the *Sharīraka Sūtras* and other works corroborating the *Vedānta* doctrine, are all included under the term *Vedānta*. [*Upa+ni+shad+kkip=Upa-*

* This word is neuter, and must not be confounded with the masculine *Brahma*, a member of the Hindu triad. It is derived from the root *Brith*, 'to grow or increase,' and "perhaps its earliest signification was the expansive force of nature, regarded as a spiritual power the power manifested most fully in vegetable, animal, and human life, but everywhere present, though unseen."—Calcutta Review, Vol. lxvi, p. 14.

nishad. *Upa* 'near' the internal self in close proximity to the Absolute, *ni* 'certain' that is certainly the *Brahma*, *shad†* 'to destroy' (*e. g.*) destruction of ignorance; hence it implies that system of learning which destroys ignorance, the root of misery, birth and death, and helps the individual to ascertain or discover the Supreme *Brahma* non-different from individual self.]

The present work, being explanatory of the main portion of the Vedânta is necessarily moved by the same considerations‡ with it, hence they need not be entered in detail.

The four "moving considerations" are:—

- I. *Adhikari.* The qualified individual or fit vessel.
- II. *Vishaya.* The subject.
- III. *Sambandha.* The relation.
- IV. *Prayojana.* The necessity.

† Maxmuller confounds *shad* 'to destroy' for *sad* 'to sit down,' and considers the first interpretation to be "wilfully perverse." According to him "it would express the idea of session, or assembly of pupils sitting down near their teacher to listen to his instruction" In that case Grammar may as well be classed with the Upanishadas!

‡ Each Shastra is guided by four incentives or moving considerations. For if an individual capable of understanding and performing what is enjoined of him be not found, it is useless to impart instruction, clearly therefore it is necessary that the qualified individual be found. Then the Shastra must have a subject to treat of. It must contain a body of instruction from which the qualified individual or 'fit vessel' may reap certain benefits, for man is so intensely selfish that unless such a promise be held out to him, he is sure to break off. So much then for the subject. Now between the Subject and the Shastra a relation is established of explainer and what is to be explained, to wit:—the subject is explained by the explainer "Shastra." Even then there must be a necessity for all this, otherwise no one will seek such knowledge. Hence 'necessity' constitutes the last link in the chain of incentives, moving considerations, *Nimitta* or *Anubandha*.

I. *Adhikari*—He, who by studying the *Vedas* and the *Vedangas* in the prescribed order,—constantly to the best of his ability—has obtained an insight, so as to form a general idea of their meaning, who in this or in a previous existence, by avoiding actions originating from a desire of reward, as also those forbidden in the *Shastras*, who by his practice of the daily and occasional rites, penance, and devotions has been absolved from sin, who has become pure in mind, and has adopted the four means for attaining spiritual knowledge, is the ‘qualified individual.’

Kâmya Karma—‘Actions springing from a motive of reward’ as the *Jyotishtoma*, *Shoma* &c., sacrifices, which secure happiness in heaven or something equally desirable ¶

Nishiddha—‘Forbidden acts’ are such as, cause suffering in hell as slaying a *Brahman*.

Nitya—‘Daily rites,’ nonperformance of which are harmful as the repetition of the *Sandhya* &c.

Naimittika—‘Actions undertaken occasionally’ are such as are observed after the birth of a son &c.

Prayaschitta—‘Penances’ are observances enjoined for the destruction of sin as the *Chandrayana*.

Upasana—‘Meditation’, to be *en rapport* with the triattributive *Brahma* by concentrating the mind, as the system of *Sandilya* cited in the *Chandogya Brahman*.

Of these, the daily and occasional rites, and penances purify the intellect, while meditation enables the individual to concentrate his mind. As in the *Sruti* “By the study of the *Vedas*, by sacrifice and by meditation *Brahmans* seek to know Him;” and in the *Smriti*. “ Refraining the mind (the eleventh organ,) and the rest of the ten organs from innate

¶ Such actions are emphatically interdicted, as :—“Enjoy Him by relinquishing desire” Vide *Bajasmaya Saughitopiniśad* Verse 1.

passions which each of them is subject to'* extinguishes sin."

As a result of the observance of the daily and occasional rites, and of intense meditation, the individual attains to a higher state of spiritual existence in the blissful abode of his ancestors (*Svargaloka*), of truth (*Brahmaloka*), &c. As in the Sruti, "Actions lead to the blissful abode of ancestors : while knowledge inherits the abode of the gods."

Sadhanani —The four 'means' for attaining self knowldge are:—

- (1) Discrimination of things eternal and transient.
- (2) Disregard of reaping any benefits here or hereafter
- (3) Passivity, self control, abstinence endurance &c.
- (4) Desire of deliverance [from future rebirths.]

(1) 'Discrimination of things eternal and transient.' This consists in looking upon the *Brahma* only as a Reality while every other thing besides is nonreal because non-eternal.†

(2). 'Disregard of reaping any benefits here or hereafter, is to show a complete indifference for the enjoyments of this life as flowergarland, sandal and other sensuous objects; all such gratifications deriving their origin from action are but shortlived, for actions are non-eternal. In the same way, enjoyment of happiness hereafter, cannot but be temporary, therefore one who has discovered the real *Brahma*, shews an aversion for all unrealiti es.

* Tapasya is thus rendered Vide.—Theosophist December 1880, P. 55.

† To know as truth that which is true, and to regard as false which is false, this is perfect rectitude, and shall bring true profit. —Buddha's Sermon to Seventy Brahmaṇas.

Sumadama &c., These include (a) *sama*, (b) *dama*, (c) *upariti*, (d) *titiksha*, (e) *samadhan* and (f) *sradha*.

(a) *Sama*, 'Passivity', is to keep the mind aloof from subjects which stand in the way of attaining knowledge of the self.

(b) *Dama*. 'Self-control' is to subdue the external senses as they are opposed to hearing (the precepts of the sages for the cognition of the *Brahma*.)

(c) *Upariti*. 'Abstinence' is continually to keep the external senses aloof from sensuous objects, after they have been turned away from them, thereby to keep the mind engaged in hearing the precepts on the *Brahma*; otherwise to abandon all acts enjoined in the *Shastras*, in the prescribed order [by turning a *Sannyasi*.]

(d) *Titiksha*. 'Endurance' is to bear climatic influences as heat and cold; [honor and shame, happiness and misery] &c.

(e) *Samadhan*. 'Intensity of thought' is all engrossing attention of the subjugated mind on self.

(f) *Sradha*. 'Faith' is to have a belief in the teachings of the Vedanta and in one's spiritual preceptor.

(4) *Momookshtha*. 'Emancipation' is desire of being set free from continued rebirths.

Such an individual is a *qualified person* or fit vessel. As is said in the *Sruti*. "The quiet restrained man &c." And as elsewhere said "To one of tranquil mind who has subjugated his senses, who is faultless, obedient, meritorious, always dependent, and desirous of emancipation is this to be taught." [Thus having settled the question of qualification, the subject is next considered.]

II. Subject. To prove the unity of the Individual and the Universal Intelligence *Brahma*, is the purport of the *Vedanta*.

III. Relation. Between this unity, a thing to be proved,

and the explanatory demonstrations of the Upanishad, there exists a relation of 'explainer' and 'what is to be explained.'

IV. *Necessity.* To dispel ignorance concerning the non-duality, to be demonstrated, and to acquire the blissfulness of *Brahma*. As in the *Sruti*. "The knower of self surmounts grief. He who knows the *Brahma* is himself a *Brahma*."

Such a qualified individual, embittered with the experiences of an earthly existence, with its births and deaths, should repair to a preceptor learned in the Vedas and devoted to *Brahma*, with a bundle of fire wood &c., for a present, as one with hot head rushes into water, and serve him. As the *Sruti* says. "The pupil should repair with the bundle of fire-wood, for acquiring a knowledge of the *Brahma*, to a spiritual preceptor, learned in the Vedas, and devoted to *Brahma*.

The said teacher with great kindness, instructs his pupil by the method of attaching a signification due to illusion, (the very reverse of reality) and by its withdrawal, [bringing out the truth in relief as it were.] As is mentioned in the *Sruti*. "That learned preceptor should instruct his pupil, when he approaches him with a tranquil mind, and with senses subjugated, in such a way that he may know the eternal, the true *Brahma*.

Adhyaropa [*adhi+a+rup=Adhyaropa*; *adhi* 'thing,' a 'false' *rupa* 'shape'] A rope is not a snake, yet it is apt to be mistaken for one, from illusion. In the same way to attribute unreal to the real is what is meant by this term. [This illustration is frequently used.]

Real. The One Ever-lasting Intelligence and Bliss, without a second, (*Brahma*) is real.

Unreal. Ignorance and insentient material objects evolved from it, are unreal.

THE VEDĀNTASĀRA¹

Ignorance.[†] It is something different from being and nonbeing; it is made up of three qualities, (*Satwa*, *Raja* and *Tama*) and antagonistic to knowledge. It is established from the individual conception "I am ignorant, myself I know not" and likewise from the *Sruti* text. "It (Ignorance) is the power of God concealed by its own qualities."

This Ignorance is used either definitely or indefinitely to signify one or a plurality, according to the mode of observing it either collectively or individually. For instance as the resulting product of a collection of trees or water may be looked upon as one thing *viz.*, a forest, a reservoir; so the collective indication of Ignorance as manifested in divers

[†] It is antagonistic to knowledge, something indescribable; it is separate from being and non-being, and quite a distinct entity from reality and unreality, just as neuter is neither male nor female. But it cannot be compared to the saying 'rabbit's horns, or a sterile woman's son,' for such conditions are neither possible nor do they exist, while Ignorance is universally admitted as something existing, in a state of being. But this does not necessarily imply that it is the Brahman, which is *Sat*, or 'being,' and therefore considered a reality, because Ignorance lasts so long as knowledge is shut out; with the advent of knowledge it disappears, or is reduced to nonbeing and therefore an unreality, the very reverse of Brahman, which is reality and which is everlasting; hence Ignorance cannot be said to be that which is either real or unreal, which is, or is not existent, with or without a shape. That which cannot be particularised as something definite is termed indescribable. It cannot be said that want of knowledge is Ignorance, for want is a negative, non-existent unreality, and knowledge is a positive, existent reality, therefore the connection of a reality with an unreality or in plainer terms to say 'being' when reduced to 'nonbeing' is an absurd proposition, implying a contradiction. For 'being' is eternal, intelligent and self-existent, and hence cannot by any stretch of plausibility be reduced to nothing or nothing to constitute the condition of A-knowledge or want of knowledge; not to speak of the emphatic protest of the Vedantins

ways in all individuals is regarded as one. As in the *Sruti*. "Not created by any one the tri-attributive Ignorance is one."

This collective Ignorance for its being the associate of the excellent (perfect Intelligence or Consciousness of the *Brahma*) is composed chiefly of the pure 'Satwa.' Consciousness associated with this totality of Ignorance (as present every where in all animated objects) is designated the Omniscient, the Lord of all, the Controller of all, the Unspeakable, Internal ruler, Cause of the world and *Iswara*.

about confounding all unrealities with reality. One is thus shoved into a corner, and compelled to admit that want of knowledge is not Ignorance. For the further elucidation of the point, it is to be remembered that Chaitanya 'Consciousness' or 'intelligence' is termed knowledge, then again the mental perception is also called knowledge, and a third class of writers consider knowledge as an attribute of the Atma. Of these three kinds, which can be said to be nonexistent to constitute the condition, of A-knowledge. The knowledge comprised in the first signification is eternal, formless, hence cannot be nonexistent, the second is not a de facto knowledge, for it is naturally insentient ; the mental perception can only illuminate or discover an object when it is overtaken with the reflection of intelligence ; but apart from intelligence it is quite powerless to discover, comprehend or discern anything. Hence it cannot but be an insentient entity. But from its nearness to intelligence it is usually identified with it, and called as such. Hence its want cannot be the same with ignorance.

The third variety also implies a contradiction ; for the Atma who is styled knowledge can never be without it.

The common expression "when I was ignorant I knew nothing," implies a state of knowledge along with it, for the very idea of 'not knowing anything' must spring from a positive fact or knowledge, hence it cannot be the same as want of knowledge. It is something worthless because it cannot establish the *Brahma*,—hence knowledge or ignorance not culminating to the *Brahma* is worthless—such an appellation is mainly requisite to establish its existence, lest

He is the Illuminator of all Ignorance, therefore Omniscient. As in the *Sruti* "Who knows generally and particularly all things."

This collective totality of Ignorance, for its being the cause of all created objects constitutes the causebody of *Iswāra*. It is called the blissful sac for it is full of bliss, and has a

one should miscarry its interpretation and come to think it as nonexistent.' It cannot definitely be compared with anything, therefore it has been described as neither existent nor nonexistent, and indescribable ("Sadasadvyananirbhanya.") It is further described as the triattributive entity. Because all material objects shew such qualities, and as these are the derivative products of Ignorance or Prakriti or Matter, the presence of the three qualities in the cause may safely be inferred.

Therefore to speak of Ignorance as something worthless and indescribable, as something which can neither be particularised as being or nonbeing entails no contradiction. Like the Biblical article of faith, of man's first disobedience and the visitation of Divine wrath, condemning the whole human family to inherit as a patrimony, the original sin of the first parents, the Vedantins have their special doctrines. The key-stone of all such, is Ignorance, and when one has fully comprehended its importance, and its real import, he is on the high road of knowledge, and no obstacles need prevent his onward progress. Ignorance assumes a diversity of forms, it is present in each individual, no one is without it, it shrouds us all in its meshes, it blinds us with illusions, it leads us entranced to follow the multifarious pursuits of an every day-life, forgetful of the real end and aim of existence, it leads us to Karma and to successive rebirths. It is the throne on which sits in regal splendor, with the mighty rod and the equitable balance, the Christian's God and the heathen's countless deities ; it is the gulf which separates the Chohan and Koot-hoomi from the common herd, the Apostles St. Mark, Paul & Co. from the Christian minister of the day, the Vedic Brahmins from their worthless descendants, and Zoroaster and Buddha, from Mr. Chunder Sen and the New Lights.

sac-like covering, and as it is the resting place for ether* &c., and all created objects, it is designated the dreamless slumber, and as such [Pralaya,] the site of destruction for all gross [Iswâra's Virat condition] and subtle [Hiranyagurubha's condition] bodies.

* "Above the atmosphere there extends another region, with which astronomers and physicists are acquainted, which they call ether or planetary ether. The atmosphere which surrounds our globe, and is drawn with it in its course through space, as it is drawn with it in its rotation upon its own axis, is not very high. It does not extend beyond thirty or forty leagues, and it diminishes in substance in proportion to its elevation above the earth. At three or four leagues in height the air is so rarefied that it becomes impossible for men or animals to breathe it. In aerostatic ascents it is impossible to go beyond seven or eight kilometres, because at that height the air loses so much density, is so highly rarefied, that it no longer serves for purposes of respiration, nor counterbalances the effect of interior pressure of the body on the exterior. After that height, the density of the air decreases more and more, until there is absolutely no air. At that point begins the fluid which astronomers and physiologists call ether.

This ether is a true fluid, a gas, analogous to the air we breathe but infinitely more rarefied and lighter than air. The existence of the planetary ether cannot be disputed, since astronomers take account of its resistance in calculating the speed of the heavenly bodies just as they take account of the resistance of the air in calculating the motions of bodies traversing our atmosphere.

Ether is then the fluid which succeeds to atmospheric air. It is spread, not only around the earth, but around the other planets. More than this, it exists throughout all space, it occupies the intervals between the planets. It is, in fact, in ether that the planets, which with their satellites, compose our solar world, revolve. The comets, too, in their immense journeys through space pass through ether," FIGUIER'S "The Day After Death" pp. 20-21.

As the composite units of a forest signify a variety of several trees, and of a reservoir, a large quantity of water, so the Ignorance universally present in beings, is manifold.

As in the *Sruti* "Indra through the agency of *Máyá* assumes divers shapes."

As the configuration of the body, the organs and senses, and the mind are dissimilar—in no two individuals being alike or similar—so Ignorance differs in each individual, and for this constitutional difference, it is necessarily particularised as the individual or segregate unit of Ignorance in contradistinction to the indivisible, original Ignorance called *Mahátatwa*, centred in *Iswára*, the sum-total or collective aggregate of Ignorance.

This individual or segregate unit of Ignorance is the companion of the parviscient finite being, hence it is but a sorry or humble associate. The preponderating element of its composition is the impure *Satwa*. Necessarily therefore Consciousness associated with it, has limited perceptions and powers for which it is called *Prájna*.*

* Parviscience differentiates the *Jiva*, from *Iswara*, who is omniscient. *Prajna* (*pra+a/jna* = *Prajna*) signifies almost ignorant. In the beginning of creation, *Prakrti* (Matter) or Ignorance (according to the Vedantins) undergoes mutation, the *Satwic* element in its composition is proportionately increased, and in due course produces the *Mahátatwa* (it is wherefore called the *Mulajnana* or (original basic Ignorance.) This basic Ignorance undergoes further mutations by a proportionate increment of the impure constituents of the two other qualities the *Ruja* and the *Tama* and produces *Ahankara* (Egoity) and *Anthakarana* (Mind). Hence the illuminating powers of the mind whose origin is so humble and defective or impure cannot but be limited and consequently its associated Consciousness is also parviscient.

Pr̥jna has the faculty of illuminating one Ignorance only, and that even, not very distinctly, for its composition is impure.

This individual or segregate Ignorance forms the causebody of the individual, because egoism owes its origin to this integral unit of Ignorance. It is called the blissful sac for its sac-like covering and blissfulness ; and dreamless slumber, because it is the resting place of the organs and senses, hence the scene of dissolution for both the gross and subtle body.

In that state of dreamless slumber,* through a subtle function of Ignorance illumined by the ray of Consciousness

* 'The profound slumber of a man is a trite instance for comprehending individual or segregate Ignorance. During 'Mahasushupti' or 'Pralaya' or the dreamless and profound slumber of Iswara and the 'Khandasushupti' or the dreamless profound slumber of the Jiva, there is perception of felicity. In the last mentioned condition the mind with the other functions come to a perfect stand still, leaving Ignorance in full sway, so that the connection and relationship with the world which serve to fetter the Atma, are for the time severed, and the individual spirit is enabled to arrive at its acme, so to speak, a state of passivity and complete Ignorance, the real condition of Brahman, (the Universal Spirit, the Absolute.)

" When a man with all his wits about him is wide awake he is regarded as being furthest removed from the state in which he ought to be,—he being then enveloped in the densest investiture of Ignorance. When he falls asleep and dreams, he is considered to have shuffled off his outermost coil ; and therefore a dream is spoken of as the scene of the dissolution of the totality of the gross. The objects viewed in dreams are regarded as 'subtile.' When a man sleeps so soundly that 'he has no dream, he is regarded as having got rid not only of 'gross body' but also of his 'subtile body' ; hence profound and dreamless sleep is spoken of as the 'scene of the dissolution both of the gross and of the subtile body.' But although, in profound sleep, a man has got rid of all the developments of Ignorance, yet he is still wrapped in Ignorance itself,

Iswára and *Prájna* both experience felicity. As in the *Sruti* "For the illumination of Consciousness *Prájna* enjoys felicity" [in the state of profound or dreamless slumber]. The evidence of individual perception also tends the same way, for a man on getting up from sleep says "I was sleeping pleasantly, I knew nothing then". [Had there been no such conception of felicity and Ignorance, people would neither have remembered it nor expressed so].

As the totality of trees representing a forest—its collective indication,—and the integral units constituting a forest—its individual indication—or the collection of several bodies of water into a reservoir and its segregation, are conditions of the same forest and water without any appreciable difference. Similarly the difference between the totality and individuality of Ignorance, its aggregate and segregate indications, is none. Both the conditions refer to one and the same Ignorance.

Between *Iswára* (Consciousness associated with the totality of Ignorance) and *Prájna* (Consciousness associated with individual Ignorance) the difference is *nill*, just as there is none whatever between the ether or space which environs a forest and a tree, or as the sky reflected in the whole mass of waters of a reservoir is inseparable, from its integral unit reflected in a small piece of water. [In the same way the conditional difference created by their respective associates if separated, there remains Consciousness only. The Intelligence accompanying the uninterrupted dreamless slumber (*Iswára*) and

and this must be got rid of. He must not, like the sleeper who 'slept pleasantly and knew nothing,' 'enjoy blessedness by means of the very subtle modifications of Ignorance illuminated by Intellect,' but he must become Intellect simply—identical with, Blessedness. DR. BALLANTYNE'S Lecture on the Vedanta, para. 152 (').

the broken or interrupted, dreamless slumber (*Jivd's*) is thus described in the *Sruti*]. "It is the Lord universal; omniscient, internal knowing, cause of all, the source and final annihilator of all matter.

As the wood with its etherial environment, and the tree with its individual unit of space, or the sky reflected in a reservoir, or its integral component (a small collection of water), are but fractional units of the unappropriated infinite space from which they can neither be demarcated nor separated; and as this '*Mahakas'* or infinite space has by way of distinction been mentioned *the fourth*, so besides the collective and individual Ignorance with their respective associated Consciousnesses there is another which is unassociated, pure, non-dual, impartite and the only Consciousness. This is *the fourth*.* [That is to say saving *Hiranyagurbha*, *Virat*, *Iswára*, as consciousness alone is the fourth condition, so besides the conditions of *Jiva*, *Viswa*, *Taijas* and *Prájna*. the state of pure, simple Consciousness is that of ecstasy (*Turya*).] As it is said in the *Sruti* "Faultless, blissful, secondless, impartite, and pure Consciousness is described by the *Pandits* as the fourth. This is the *Atma* that is to be known."

* The following four conditions are thus illustrated :—1. Jagruti or waking. 2. Supna, Dreaming sleep. 3. Sushupti, Dreamless sleep. 4. Turya, Ecstasy.

We call a thing by several names, for instance a golden earring, and a golden bangle are equally derived from gold, the difference in their shape determines their individuality, and if this be omitted, the remaining gold is one in both, yet each has its name. In the same way the Individual Spirit is one with the Universal, the difference consists in the associates, and if these be left out, there remains only one Consciousness. If therefore

As in the phrase "An ignited ball of iron" the relative condition of the iron, which is ignited and the fire, which ignites it, has two separate bearings namely when the iron and the fire are regarded indiscriminately as one, and when they are

the individual state be one of everlasting Intelligence then virtually it is one with the Absolute. But this requires proof, and for such a purpose it is necessary, in the first instance, to establish Consciousness as one, and if this can be proved, then it is eternal and true, for what is always one is eternal. With such a view, the author of the Panchadasi propounds the oneness of Consciousness and its everlastingness in the following manner :—

There are three states of Consciousness [a] waking, [b] dreaming and [c] dreamless slumber. The first is defined as that condition when Consciousness takes hold of a subject by the instrumentality of the senses. In the Consciousness of the 'wakeful state' are floating sound, touch, taste, smell—ether, air, fire, water, and earth—that is multiform subjects. What floats, are objects of cognition, subjects, &c. and that in which they float is Consciousness. The respective Consciousnesses which enable us to cognise an object by touch, sound, &c. may appear different and multiform, but such difference and diversity exist only in the subject or object which the Consciousness covers,—while Consciousness is one and alone; and such difference in the subject or object is easily recognisable by the individual characteristics or features present in it.

For instance, a cow and a horse are different from one another; a pitcher is also a separate object from a cloth; hence for variety, all objects are different from similar other objects, and for oneness Consciousness whether as regards sound, touch, sight or in any other condition is non-different. In short, the condition which enables an individual to form an idea of an object by touch, or sight, or by its sound, has reference only to one and the same Consciousness, and what appears to us different viz., sound as quite distinct from touch, is due to the diversity in, and variety of, the objects. Therefore, the Consciousness present in the waking condition is one, but the sub-

distinct, therefore when it is said, 'This is burning,' it literally signifies the first named condition, but the second condition is what is indicated, so the collective and distributive Ignorance with their associated Consciousnesses, when looked upon as one with the unassociated or *fourth* Consciousness is the literal signification of such transcendental phrases as "That art Thou," "I am the *Brahma*" &c., but when viewed as distinct is what is indicated.

This Ignorance has two powers *Abarana* (*envelopment*) and *Vikshapa* (*evolution*).

ject or object of such Consciousness is several, and for this multiformness we are apt to mistake the one and imparite Consciousness as several, but if we can shake off such difference-creating-a-mistake, then Consciousness appears as one.

The same is true in the state of dreaming, when the organs of action and senses are at rest, the impressions which revive an object in the mind either from the force of habit, or from being accustomed to it, is called a dream. Now the objects seen in a dream are as manifold as in the waking condition, and they are constitutionally different too, but the Consciousness which cognises them is one; the difference in the former is established by the individual characteristics or features of the object, to wit:—an individual dreaming of a horse gives the usual features to the animal, and if a cow, a horse, or an elephant crosses his dreams, the respective features of the subject dreamt, are usually present, hence variety of the subject or object constitutes the difference here as in the waking condition, but Consciousness which enables him to perceive the several objects in the dreaming condition is one and non-different from similar Consciousness which cognises such another object. The only difference actually existing between Consciousness of the waking and dreaming states is the duration in time. The subject of a dream is transitory in duration, but that of wakefulness is permanent.

'Envelopment' is thus illustrated. A small cloud intercepting an observer's vision, leads him to conclude that the sun is clouded, an erroneous inference, in as much as, the sun being infinitely larger in dimension than the cloud, it is

It will appear thus, that Consciousness is one, but the subject of Consciousness is manifold, for this it appears to assume divers shapes. As the Consciousness of the wakeful condition when overtaken with sleep is converted into a conditional Consciousness of the dreaming condition ; so under the influence of profound slumber, Consciousness is reduced to the third condition, viz. of dreamless slumber. Hence, the Consciousness of both the last mentioned conditions is one, but its subject is different.—For when the mind and its impressions are at perfect rest, then only follows, profound slumber ; no sooner the mind ceases to receive the impressions of objects seen at a previous time, than the dreamless slumber sets in—therefore, this condition is virtually one of absolute ignorance, or which is the same thing, it is one of objective darkness (Tama) and insensibility. Hitherto, were floating in the Consciousness reflected shadows of various objects, but now they are all replaced by ones of complete ignorance (Tama), and for Consciousness thus taking possession of ignorance one on waking is apt to say "he knew nothing then." In such a state, Consciousness was not entirely absent, It was simply in a conditional incapability of grasping or spreading over various objects, it was simply occupied with, or taken possession of, by ignorance. Hence it can not be said that there was no Consciousness present, there was enough of it to enable the individual to know that "he knew nothing."

Even here the subjective Consciousness is different from the subject, as we have seen in the dreaming condition. As the pitcher is different from its cognition, so ignorance (the subject) is different from (its cogniser) Consciousness. Subjects are different, not so the (cogniser) Consciousness ; and as one subject differs from another by its especial characteristic, Consciousness cannot be differentiated in that way. Now then we find that in the three conditions of an

impossible for the latter so to enshroud the former, as to cause total darkness. Ignorance, in the same way, so enshrouds a man's spiritual intelligence as to disable him from realising the *Atma*, in close proximity to it and which is illumined by the reflected intelligence from the same source, as the infinite and all pervading entity ; and leads him to believe that He (*Atma**) is bound up in him, thus converting Him into the condition of the finite and material,—a condition the very reverse of what is true, for He is infinite, uncreated immaterial and everlasting. Therefore, that force, attribute, or faculty which enables Ignorance so to enshroud the *Atma* as to convert Him into an agent and patient as enjoying pleasure and suffering pain, or misery is *Abarana*.

Vikshapa 'Evolution.' This is identical with power of creating. (It is always present with envelopment.) As ignorance regarding a rope, creates a snake on it, so that ignorance,

individual's daily life, knowledge or Consciousness is one ; it necessarily follows, that as all days are alike, and as the past and future are made up of days, containing the three conditions of waking, dreaming and profound slumber, which are merely conditions of existence, Consciousness comprised in them is one. Following the line of argument used above, one will easily be led to form similar conclusions as to the oneness and presence of Consciousness in all conditions of time, extending to eternity, and for such, it is called eternal, without a beginning or termination, uncreated, (Sat) in contradistinction to subjects, which are divers, created, and impermanent (Asat). What has neither beginning nor end is called free, that is possessed of self-manifestability, therefore, Consciousness is free : not so are subjects which are dependent on it for being discovered. And thus the one and secondless Consciousness (Sambit) whose nature is manifestability is the real condition of the individual and the Brahma.

* This word is masculine.

which creates the illusion or mistaken impression of ether, and the other elements on the enshrouded *Atma* is called *Vikshapa*. As it has been said "Through the agency of its creating power, Ignorance, creates the world &c." [Whence do the materials come ?]

[The answer is:—] Consciousness associated with Ignorance, possessed of the two powers named above, when itself is considered is the principal or immediate cause, and when its associate Ignorance is considered, is the material cause. Just as a spider which creates its web from its saliva, needs no other extraneous material for it, beyond its own intelligence, which therefore, stands in the relation of an efficient cause to (its product) the web; its body, producing the material out of which the web is produced, being considered the material cause. [In the same way the *Paramatma* through the agency of (*Madya*) illusion procreates the world.]*

This creative force of Ignorance abounding in insentienty, helps Consciousness associated with it, in the evolution of ether or space (astral light), which in its turn produces air,—from the air is produced heat,—from heat, water,—and from water, earth in a consecutive order. [In each the presence of associated Consciousness is to be understood.] As in the *Sruti* "From the everlasting Consciousness of the *Atma* is produced ether,—from ether, air,—from air, heat,—from heat, water,—and from water, earth."

From their possessing little manifestibility, and abounding in inanimation, a preponderance of (*Tama*) insentienty in the cause of these elements is easily inferred.

* Illusions overlying the Brahman is the cause of the production of all things.

Immediately after production arise in these elements the *Satwa*, *Raja* and *Tama** qualities, from a difference of plus and minus quality in their causation.

These primary elements are called subtle elements, atomic condition of matter, without the combination of five; from them are produced the subtle astral body and gross elements.†

The subtle (astral body) has seventeen characteristic features. It is likewise called the *Linga Sharira*.

These are, the five organs of sense, (spiritual) ‡ intelligence, mind, five organs of action, and five vital airs.

The 'organs of sense' are the ear, skin, eye, tongue and nose. §

They derive their origin from the good (*Satwa*) particle of the different elements ether &c., in a consecutive order: that is to say, the *Satwa* of ether produces the ear, that of air, skin,—heat, eye,—water, tongue—and earth, nose.

* *Satwa*—good, pleasant and happy.

Raja—active, meddlesome and painful.

Tama—Insensible and sluggish.

† The air, water &c. we enjoy at present are all quintuplicated and not elements. They were elements originally.

‡ Mr. T. Subba Row considers *Boodhi* to be 'Spiritual Intelligence.'

Vide 'Theosophist,' January 1882, page 96.

§ The external appendages which go by the names of the ear, nose &c. are merely the seats of the individual organs and not the organs themselves, for the Vedantins alike with Kapila, hold that with death the gross body lags behind, but the astral body draws the organs and senses [both 'the active and sensual organs'] as also the *Mana* and *Boodhi*, and the five vital airs, and thus attended makes its exit. Hence the visible eyes and ears &c. which remain attached to the gross physical body, to undergo decomposition and disintergration are not the actual organs. Probably the Nervous centres which enable the organs to act in their special capacities or the sensory ganglia with the nerves of special sensation are meant.

Boodhi (Spiritual Soul or Intelligence,) is the organ which establishes the certainty of a thing or object.

*Mana** (Physical Intelligence), Mind is that faculty which determines the desire of action or its reverse [in short, which conceives an action or takes hold of several conceptions and ends in doing none.]

Chit (Thought) and *Ahankara* (Egoity) are two subordinate faculties included in the Spiritual Intelligence and the Animal Soul or Physical Intelligence; *Chit* is the searching function of the Sensorium, and *Ahankara* is self-consciousness, due to conceit.

The Spiritual Intelligence and the Animal Soul (fifth principle†) are both derived from a conglomeration of the good (*Satwavic*) particles inherent in ether and the four other elements. Such an inference is derived from their luminosity, or manifestibility.

This Spiritual Intelligence in combination with the organs of sense, constitutes what is called the (*Vijnan-mayakosha*) the cognitional cell.

This cell, for the conceit that it is the entity which experiences the usual phases of an earthly existence, such as the enjoying of felicity, and suffering of pain; and for its being subject to births and rebirths is called the (*Jiva*) "life principle."‡

The Animal Soul in combination with the five organs of action is called the mental cell.

The 'five organs of action' are those of speech, the hands, feet, anus and sexual organs.

* Vide *Theosophist* August 1882, page 289 and January 1882, page 94. † Ibid. ‡ Ibid.

They are derived from the unmixed active (*Raja*) particle of each element in the following wise. The etherial active particle produces speech,—aerial, hands,—calorific feet,—aqueous, anus,—and earthy, sexual organs.

The five vital airs are *Prana*, *Apana*, *Vyana*, *Udana* and *Samana*.

'*Prana*' is the ascending air with its seat at the fore-end or tip of the nose.

'*Apana*' is the descending air with its seat in the anus.

'*Vyana*' moves in all directions and is present in all parts of the body.

'*Udana*' is the ascending air situated in the throat.

'*Samana*' is the air situated inside the body which helps the digestion of food.

'Assimilation Conversion of the food into chyme and chyle and its further elaboration into blood, lymph, and semen.'

The professors of the Sankhya system include five more airs and designate them:—

- (a) '*Naga*' is that which brings on eructation.
- (b) '*Kurma*' that which opens and shuts the eyes.
- (c) '*Krikara*' creates hunger.
- (d) '*Devdatta*' produces yawning.
- (e) '*Dhananaya*' is the nutritious or tonic air which adds to the bodily strength.

The Vedantins take objection to this classification and contend that they are included in their division.

These five vital airs originate in the *Raja* or active attribute of ether and other elements.

With the five organs of action they constitute what is designated the life-sac.

From their action resembling progression, and retrogression, the origin of the five vital airs in the *Raja* or active attribute is established.

Of these five sacs, the intellectual, for its knowledge (*jnana*) is regarded as the subject. The mental, for its accompanying will-force is the instrument, and the vritis receptaculum or the life-sac, for its active energy is the object ; such a division is in accord with the fitness of each.

The sum-total of these sacs represent the subtle astral body.

The subtle astral body has one or several indications, according to the manner of observing it collectively or individually like the wood and the reservoir, or the tree and water considered before ; that is to say, either it is the subject of one Intellect (Spiritual Intelligence or *Boodhi*) or of several. In the former condition it is the Thread-Soul or *Sutratma* for it pervades like a thread through all created beings, and is the subjective Intelligence of *Hiranyagarbha*, thus constituting a collective totality. In the latter or individual condition it is the special or separate intelligence of every living-being.

Consciousness associated with the collective totality of subtle astral bodies is known by the names of *Sutratma* (Thread-Soul), for it pervades through all such bodies like a thread, and *Hiranyagarbha** or *Prana* for the conceit of its being the five great elements in a state of simple uncombi-

* Iswara associated with [Maya] illusions abounding in pure goodness and for the conceit that He is the astral body is called *Hiranyagarbha*.

Prajna associated with Ignorance abounding in impure goodness, for similar conceit, that he is the subtle astral body, is called *Taijasa*.—Vide Panchadasi page 24, verse vi.

nation, with knowledge, will-force, and active energy for its attributes.—It is the subtle body itself.

This collective associate of the subtle astral body (*Hiranyagarbha's* associate) is called subtle, because it is subtler than the gross physical body, it is likewise called the triplicate sac, for its having the intellectual and other coverings, and for its condition of wakeful desires it is called a dream* hence the site of destruction of all gross elements.†

Consciousness associated with the individual subtle (astral) body goes by the name of *Taijasa* (full of light) for it has the sensorium for its associate which illuminates all darkness.

In its composition it differs from the gross physical body by its subtlety, and for its likewise being inserted with the intellectual and other sac-like coverings, *Taijasa* is called the subtle (individual) body, and for its condition of wakeful desires it is called a dream, hence the site of destruction of the gross [Physical] body.

The *Sutratma* and *Taijasa*, through a subtle function of the mind perceive in a state of profound slumber all subtle bodies. As in the *Sruti* " *Taijasa* is the enjoyer of subtle objects."

In this place it is to be observed that between the collective and individual signification of the subtle (astral) bodies there is no difference, and the Thread-Soul and *Taijasa* associated with them are one and the same, as

* For to a dreamer the world exists as it were not, and the Vedantins hold that "to the dreamer it really is not."

† Hiranyagarbha's or Brahma's dream and the dissolution of the material phenomenal world are identical.

between the forest and the trees (its component units), or the space occupied by each, or between the reservoir and its waters, or the sky reflected in them, the difference is nill. Thus do the astral bodies originate.

The 'gross elements' are the products of a particular method of combination of the five elements, as follows :—

Divide each of the elements, ether &c. into two equal parts, of the resulting ten parts, take the first five of each and equally divide them into four, then leaving the undivided second half of each individual element, add to the above four parts, the second halves of the other four elements, each to each. This is corroborated by the *Panchadasi* as follows :—

"Divide each element into two equal parts, take the first half of each and divide it into four parts, add to it (one-eighth) each first portion of the other elements."

There need be no apprehension for authority as to such fractional combination, for the *Sruti* (*Tribitkarana*,) combination of three, refers to this combination of five.

Notwithstanding the composition of each element being capable of demonstration in the above manner, as made up of fractional units, each has a separate appellation as ether, fire, water, &c., "For a preponderence of its special attribute" (*Sruti*). [As will appear from what follows.]

During this fractional combination of the elements, ether, is said to possess the quality of emitting or creating sound; the air is rendered tangible by sound, and touch,—fire, by sound, touch, and form,—water, by sound, touch, form and taste; and the earth, by sound, touch, form, taste, and smell. [Thus each of the elements has several properties in common

with an additional special attribute, for which it receives a separate name.]

From the said fractional combination of the elements have likewise been evolved, one above the other, the several abodes designated as Bhur, Bhuvar, Swar, Mahar, Janas, and Satya; and one below the other the nether spheres severally called Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala, and Patala, together with Brahmâ's egg, the four physical (gross bodies with their adequate food-grains and drink.

'The four different varieties of the physical body' are viviparous, oviparous, parasitic, and the earthy or germinating.

Viviparous, born from the uterus as men and animals
Oviparous, produced from eggs as birds and reptiles (aves and ophidæ.) Parasitic, produced from moisture, and dirt as lice and mosquito. Earthy, springing from the earth as grass trees &c.

Like the collective signification of forest and reservoir or the indication of tree and water (the component units of the forest and tank), the four classes of physical bodies may be regarded to contain collectively as one intellect, or severally to be the seat of many (individual) intellects.

Consciousness associated with the collective totality of physical (gross) bodies is called the *Vaiswanara*, for the conceit that it is universally present, and *Virat* for its manifest in divers forms.*

This collective totality is his physical gross body,—it is likewise the receptacle of food, and for its enjoyment of all grosser pleasures, a state of waking is attributed to it.

* "Because it rules over the various kinds [of bodies.]" BALLANTYN
as quoted by Major Jacob in his 'Manual of Hindu Pantheism.'—p. 65.

Consciousness associated with its segregate individuality, receives the appellation of *Viswa*, for without relinquishing its conceit of the subtle (astral) body, it occupies all gross bodies.

This segregate individuality is his physical gross body, for its being the receptable of all kinds of food, and the seat of enjoyment of all gross pleasures, a state of wakefulness is attributed to it.

Both *Viswa* and *Vaiswanara*, through the external organs of sense, ear &c. controlled by the quarters, air, the sun, *Varuna*, and *Aswinicoomars*, become gradually accustomed to appreciate, to conceive, or recognise sound, touch, physical make, taste, and smell,—the five external perquisites of matter.

By the help of the five organs of action, which are controlled by fire, electricity, magnetism, death, and procreation,* they gradually become accustomed to appreciate, or to

* A word of explanation is needed, for such arbitrary rendering of the words 'Agni, Indra, Upendra, Yama, and Prajapati.' If an account of the several functions, controlled by the above-named agents, be taken into consideration, it will be found that nerve-force originates speech, the third frontal convolution is the seat of speech, and in aphasia, it has been found, that disease situated there (though there are exceptions) fails to communicate the nerve-force, so as to render speech possible. Now every species of action whether muscular or nervous engenders heat, as evidenced by the increase of temperature, if this be not due to oxidation, akin to combustion, we know not what else it is. In the same way reception and progression imply muscular action, which to be in a state of efficiency must have besides the nerve-force a certain energy of its own, due to electricity and magnetism (science may some day establish it); excretion is the product of disintegration, each living tissue having received its pabulum, charges the effete materials into the general current, when they are removed by the process of defecation, &c. Emission is guarded by the instinct of procreation.

have experience of speech, reception, progression, excretion and emission.

Controlled by the Moon, *Brahma*, *Siva*, and *Vishnu*, both *Viswa* and *Vaiswanara*, through the four internal organs of perception,—mind, intellect, egoism and thought,—learn to doubt, ascertain, individualise, and think. To this end the *Sruti* says:—“In the state of wakefulness they have cognition of external gross objects.”

Here also, there exists no difference between the collective totality, and the segregate individuality, of gross physical bodies, or between their respective associates *Vaiswanara* and *Viswa*; as there is none whatever between a forest and its trees (its component units) or the space covered by each respectively, or the reservoir and its waters, and the sky reflected in each.

Thus have the gross bodies been produced from quintuplication of the five primary elements.

The gross physical, the subtle astral, and the cause-bodies, collectively constitute what is called *Mahatprapancha* or one vast expanse. As a collection of several forests is a large forest, or large bodies of water, one vast expanse,—a sea or ocean.

Consciousness associated with this vast expanse of matter and severally called (according to the method of observing it either collectively or individually) *Vaiswanara*, *Hiranyagarbha*, *Iswara* or *Virat*, *Taijasa*, and *Prajna* is one, and the same; as the space absorbed by a collection of several minor forests, constituting a big one, or the reflected sky of several small bodies of water, included in the vast expanse of sea or ocean, is one.

Consciousness abiding in, or associated with, the said vast body of matter, and Consciousness unassociated with it, when regarded as one and inseparable, is the primary meaning of the transcendental phrase. "Indeed all this is *Brahma*"* and

* The text requires some explanation. The elements have their individual properties, sound, touch, taste, smell and form, and as they are material in composition, impermanence is one of their characteristics, but for their visibility they are called Sat. Hence impermanence and permanence are alike present in them, thus indicating two opposite conditions for which a full examination is necessary.

Before creation Sat alone was present, this is established in this wise. The five active organs, the five physical organs, and the mind, together with the assistance received from the Shastras and analogy, all help the individual to knowledge; now whatever is known by such means is indicated by the word 'Edung' and it includes the universe. In the Upanishads (Aruni) it is said with reference to this subject that before the evolution of the universe indicated by the word 'Edung,' there existed the one Paramatma (Supreme Spirit) without-a-second, without name, or form. Such an attribution (having neither name nor form) implies no contradiction; for He is everlasting and existed prior to the derivation of name or form. In other words the source of name and form is called creation, hence they could not exist prior to it, but the Parabrahma being uncreated, self-existent, everpresent &c. (Sat), cannot possibly before have the attributes or characteristics of creation such as name and form, for such a contingency would imply a contradiction as including two very opposite conditions.

We have at starting said that He is without a second. The very nature of his attributes establish it; for He is the everlasting Intelligence and Bliss, therefore there is not another object similar to Him in other words the universe and all it contains are created objects. In the beginning, they were in a state of non-being, a condition the very reverse of Paramatma's who was is, and will ever continue to be in a state of being (Sat).

when considered as distinct and separate, is the principal object sought to be conveyed. Like "an ignited ball of iron" when looked upon as one; though the fire which ignites the iron, and the metal which is acted upon by it, are two distinct bodies.

Thus, 'illusory attribution' of the unreal upon the Real (*Brahma*), has been cursorily shewn.

Now will be considered, the 'illusory attribution' with regard to individual Intelligence. In other words the mistaken notions of the different sects about the *Atma* or self are to be declared.

For example, an illiterate person considers his son as his self, on the strength of the *Sruti* text "Self is born as a son," and for the inference, that he loves his son as he

A class of Buddhists take objection to the above signification of *Sat*, they contend that before the creation there was only 'non-being' (*Asat*) and not *Sat*. But this implies a contradiction, because when they say "there was nothing" the expression conveys two opposite ideas. 'Was' is tantamount to a condition, of being, and nothing indicates want of it, or non-being. Therefore to speak of 'non-being being' or 'non-being' like being is, to say the least, absurd and inconsistent. As for example the sun cannot be said to be dark, and like darkness; that is wanting in light, for such a condition implies being and non-being at the same time; so the expression 'there was nothing in the beginning' implies a state of being (the signification of was) and non-being (the indication of nothing).

It may be said that *Sat* includes a like condition, for to say in the beginning, there was present (*Sat*) 'existence' or 'being' implies existence twice, only a tautology almost in daily use every where. Add to this the authoritative testimony of Kapila who propounds nothing can bring forth nothing: hence to conceive everything to have been produced from nothing (*Asat*) which was the original condition according to these 'nihilists' is conclusively set at rest.

'loves himself and because, he experiences pleasure or pain as it fares well or ill with his son.

A *Charvaka* says his gross physical body to be his self; for the *Sruti* text "Self is the essence of the altered condition or the assimilated product of food," and because, he sees a father leave his son in a burning house and because, he perceives "I am fat, I am lean."

Another *Charvaka* believes self to be identical with the organs of senses; for it is mentioned in the *Sruti* "All the said organs went to *Prajapati* and said," and because, when they cease working the body ceases to move [the bodily functions come to a stand-still]; and for the perception "I am blind of one eye, I am deaf &c."

Another *Charvaka* says his vital airs, (Respiration), his self, for the *Sruti* says, "The internal self is quite distinct from the gross physical, the subtle astral, and the cause-bodies;" and because with the cessation of respiration, the several organs of senses also cease to carry on their respective functions; and for the experience "I am hungry, I am thirsty."

Other *Charvaks* again, recognise the mind (*Mana*) as the *Atma*; for the *Sruti* text "The internal spirit (*Atma*) with the mental perquisites attached is quite distinct from the body, the physical organs and *Prana*;"* and because, when the mind sleeps respiration ceases, and for conceiving "I am full of doubts, and determination &c."

* *Prana* is one of the five vital airs, in that sense to differentiate or particularise it with *Atma* is seemingly inconsistent; for with inspiration alone life cannot go on, there must be inspiration expiration, a pause and so on, hence the respiratory process is alluded above.

Some Buddhists affirm that *Boodhi* (Intellect) or Spiritual Intelligence is the *Atma*. This is confirmed by the *Sruti* text "The intelligent internal spirit is distinct from the body physical organs, respiration and the mind." Because without an agent an instrument is powerless, and for the perception "I am an agent, I am a patient."

The *Pravakara* and the *Tarkika* both ascribe Ignorance to be the *Atma* basing their assertion on the authority of the following text from the *Sruti* "The internal Spirit full of bliss is quite distinct from the body &c." and apply to it the proposition, that during sleep the intellect is at a stand-still and is blended with Ignorance and for the perception, "I am ignorant."

The followers of Bhatta say, that Consciousness associated with Ignorance is no other than the Individual Spirit or *Atma* because it is mentioned in the *Sruti* that "The *Atma* is full of knowledge and bliss," and because during profound sleep the light of Consciousness is ever present, along with the darkness of Ignorance : (this is amply proved by the common experience of every one on awaking "I was sleeping pleasantly I knew nothing." He had enough knowledge to know, that he knew nothing, otherwise this even would be impossible) and for the experience "I know not myself."

There are other Buddhists who say the Spirit is identical with nothing on account of the *Sruti* that, "In the beginning there was nothing" and because in sleep all things become non-existent, and for the perception on waking that "While I was sleeping I was non-existent."

In this place the error of the aforesaid views will be pointed out, to establish clearly the *Atma* as a separate and

distinct entity from 'the son to nothing.' Since the arguments used, the *Sruti* texts authoritatively cited, and the individual perceptions referred to, by the illiterate person and the other controversialists to support their respective assertions as to the identity of the *Atma* with this, or that, from 'the son to nothingness,' are falsified by the premises, citations and conclusions &c. of each succeeding set of debaters, it is clearly established then, that the individual Spirit is not what they assert to be, but quite a distinct and separate entity.

The question then again receives additional support from such other forcible texts of the *Sruti* as "The intelligent Spirit is not the gross (physical) body,—not the eye (sensual organs),—not the respiratory process,—not the mind,—not an agent,—but pure (unassociated) Consciousness, eternal and uncreated;" besides, the insentient objects reckoned as the (individual) Spirit being all composed of matter from the son to 'nihilility,' therefore transient like a jar, only rendered visible by Intelligence, render the difference still more marked, in as much as, the Spirit is all-pervading, immaterial, and eternal: the very reverse of what is adduced by the different sects;—moreover, the strong perception of the wise "I am Brahma";—and also, because the fallacies based on the particular *Vedic* texts which these illiterates cite as their authority, and the false conclusions they build on them, and the inferences which they draw from experience have all been refuted;—all these conclusively establish the Spirit to be distinct and separate from 'the son to nothingness.'

Hence, the illuminator of every insentient object, from 'the son to nihilility,' full of light, eternal, pure, Buddha, free

and true,—the Consciousness present in each individual, is the *Atma*. This is the established experience of the Vedantists.

Thus the ‘illusory attribution of the unreal upon the Real’ is particularly declared.

Apavada (rescission) is the falsity of a secondary product, without disturbing the impression of reality or true significance of its primary cause. [A golden earring, and an earthen pitcher, the secondary products of gold and earth are unreal, not so the earth and the gold which are real. In the same way] the illusionary product of the snake on the unaltered rope is false, though the rope (its cause) is real. The imaginary snake lasts so long as the mistake is not discovered; similarly the superimposition of Ignorance and the material elements on the Conscious Spirit is false ; save and beyond the Real *Brahma*, its unchanged products from insentient Ignorance to the material elements, are all unreal, because transitory in duration, and open to destruction.

With reference to causes, it has been said, that when a cause undergoes change of form to produce an action, it is called *Vikara* or *Parinama*. But where no such actual change of name or form takes place, it is called *Vivarta*. Curdled milk is an instance of the first variety, and snake in the rope, of the second.

How, on discovering the mistake, or recovering from the illusion, Ignorance, and the other material elements revert to their individual source, ultimately to rest on the *Brahma*, is now being told.

The four varieties of the gross physical bodies, the seat of enjoyment, the food and drink necessary for them,—the

fourteen worlds Bhur &c. which are contained in *Brahmā's* egg—all are merely the derivative products of the quintuplicated elements of which they are composed.

In their relation to sound, touch &c. these primary elements, thus fractionally multiplied (quintuplicated), and the subtle astral bodies, with the elements determining their origin, are constitutionally made up of nothing else, but the five elements in a state of simple combination, hence non-quintuplicated.

Owing to the production of the five non-quintuplicated elements with the qualities of goodness and the rest, in an inverse order, that is to say, the earth, from water,—water, from fire,—fire, from air,—air, from *Akas* (ether, astral-light or odyle) and the last from Ignorance, they are simply Ignorance-associated Consciousness, which stands to them in the relation of material cause.

This Ignorance and its associated Consciousness, *Iswara* &c. are merely the *Brahma*, the Fourth state, the unassociated Consciousness,—a state of passive rest (ecstacy)—all comprised in them.

The precise signification of the words '*Tat*' (That) and '*Twam*' (Thou) in the phrase '*Tat twam asi*' (That art Thou) can only be clearly determined by attaching to them what they are not, but with which they are confounded from illusion, as the snake in the rope; and by dissociating them from such illusion or mistake.

For instance, the collective totality of Ignorance &c. that is to say of Ignorance, the subtle astral, and gross physical body; Consciousness associated with it (*Iswara*); and the pure unassociated Consciousness of the *Brahma* in a state

of passive rest : these three appearing as one and inseperable, like the 'ignited ball of iron' (in which the metal and the fire are viewed as one), is the literal meaning of the word 'That' ; but its real or indicated signification refers to the un-associated universal Consciousness of the *Brahma*, embracing the collective totality of Ignorance, and its associated Consciousness—*Iswara*, *Hiranyagarbha* and *Virat*.

The word 'Thou' has also a dual signification like its rival 'That':—namely a literal or expressed, and a real or indicated. Like 'the ignited ball of iron' viewed as one, the segregate individuality of Ignorance, the subtle astral, and the gross physical bodies ; their associated Consciousnesses called severally *Prajna*, *Taijasa* and *Viswa* ; and the unassociated passive Consciousness of the *Brahma* in a state of rest (*Turya*) ; these three Consciousnesses are meant as one and inseperable by the literal interpretation of 'Thou,' but its real or indicated signification refers to the pure unassociated Consciousness, the Fourth, full of bliss, embracing the individuality of Ignorance, the subtle and the gross body, and respectively called *Prajna* &c. and Consciousness associated with it.

Now the explanation of the transcendental phrase '*Tat twam asi*' (That art Thou) is being given ; viewed under three different relations, it establishes what is meant by the Impartite.

The tripartite relations are :—

(a.) *Samanadhidikarana* or mutual reference to one object. The two words 'That' and 'Thou' refer to the same subject.

(b.) *Visheshana-Viseshyabhava* is a relationship created by the exclusion of their various significations [from the words

'That and Thou' in the manner cited below :—That which prevents a variety of perception of an object and establishes it as one is called *Viseshana*, and the object so explained is *Viseshaya*.]

(c.) *Lakshya-Lakshanabhava* is the relation of signified and signifier, between individual-self and the two words 'That' and 'Thou.'

To this end it has been said, "Between the things referred to by the two words, there is reciprocity of reference, the relation of an adjective and noun, and the connection of signified and signifier."

(a.) Mutual reference to one subject—

As in the sentence 'That Devadatta is this,' the two words 'that' and 'this' refer to one and the same Devadatta, with this difference in time, that the first adjective pronoun carries with it, the impression of past time, while the second, conveys the present time; so by " *Tat twam asi*" (That art Thou) is meant the same Consciousness with this difference that 'That' indicates the unseen, invisible (Universal) and 'Thou,' the visible (individual) Consciousness.

(b.) Relation of an adjective and noun—

As in the same sentence, 'That Devadatta is this' that means the Devadatta seen in past time and 'this' refers to the Devadatta of the present time, both alike qualify the same Devadatta,—a relation is created by the exclusion of time which is the only difference subsisting between them. So in the phrase 'That art Thou' 'That' indicates the invisible Consciousness, and 'Thou' the visible Consciousness,—thus is a relation created by the exclusion of the difference existing between them and which relation is that of an

adjective and noun [for they both qualify the same Consciousness].

(c.) Connection of signified and signifier—

As in the above phrase ('That Devadatta is this') if the consideration of time indicated by 'that' and 'this,' be disregarded, or left out, there remains only the Devadatta common to both conditions, and signified, by the two signs 'that' and 'this.' Similarly by omitting the invisibility and visibility from 'That art Thou' there remains the one Consciousness, common to both, and signified by the characteristic signs of invisibility and its reverse expressed by 'That' and 'Thou'.

Such a rendering is called the *bhaga-lakshana*, "Indication abiding in one part of the expressed meaning*" whilst another part of it is abandoned."

To the sentence 'That art Thou' the application of its literal meaning as in 'The blue lotus' is inconsistent and inadmissible.

For "the 'lotus' being the thing that we call 'blue,' and the 'blue' thing being what we call 'lotus;'"† the words 'blue' and 'lotus' are entirely different from 'white' and 'cloth,' hence there is a relationship of each being qualified by the other ; thus the words possessing alike the quality of separating them from substances dissimilar, as also of claiming identity with things similar, carry no contradiction in their literal signification, and therefore not inconsistent.

But, in the sentence 'That art Thou,' 'That' indicates invisible or unmanifested Consciousness and 'Thou' manifested

* Vide 'Manual of Hindu Pantheism'—JACOB, p. 87.

† Ballantyne.

or visible Consciousness; hence the literal meaning creates a difficulty in taking cognisance of a Consciousness marked by such conflicting attributes, consequently the relation of an adjective and noun is inadmissible. Nor can it be maintained that the qualifying adjectives visible and invisible serve to differentiate the Consciousness from Consciousness of dissimilar character or establish an identity with Consciousness of similar character. For the unseen Consciousness is universal all-knowing, omniscient, while the visible Consciousness is partial little knowing or parviseient.

'That art Thou' cannot be construed like the phrase 'The cowherd lives in the Ganges'; this phrase ('The cowherd' &c.) is construable according to the rules of rhetoric called the *jahallalakshana*. By it we discard the literal or close rendering of the sentence and substitute its implied indication. For instance, no human being can live in the Ganges—a mass of water—but if we reject the original meaning of the Ganges—a river—and substitute for it the banks of the river by which the water is confined, then to live there becomes no impossible feat, consequently the meaning of the phrase is not conflicting.

In 'That art Thou' an Intelligence* is indicated with properties widely different from each other, in as much as, the one is invisible and the other visible—here to discard the literal meaning and to admit as something else being indicated (as the banks for the Ganges in the foregoing illustration) is improper, consequently the *jahallalakshana* is inadmissible.

* This word is synonymous with Consciousness.

Moreover to bring in a forced interpretation by the canons of the *jahallalakshana* by abandoning the original meaning of 'That art Thou' after the manner of 'the cowherd lives in the Ganges,' and to say 'That and Thou' controve rtibly refer to each other, namely 'That, Thou' and 'Thou, That' is inconsistent.

Because in the phrase "the cowherd &c." the banks of the river are not mentioned, they are understood, and without such an interpretation the meaning of the sentence is not construable; whereas in 'That art Thou' nothing is understood, and the meaning is easily conceivable, hence to substitute another interpretation by a forced reference to other objects is contrary to the rules of the *jahallalakshana*.

Neither is it consistent to construe 'That art Thou' after the manner of "the red is running." Here it is necessary, instead of discarding the signification of 'the red' altogether to connect it with a substantive to make it feasible for the red to run, as for instance a horse, (understood) after such a connection the apparent inconsistency is cleared away and the meaning becomes plain, for a red cannot run, but a red horse can. This method of construction is known by the name of *ajahallalakshana*.

In applying the above rule to 'That art Thou,' one is at no liberty to discard the real signification of the sentence, no matter how inconsistent soever that may be, but must connect the visible and invisible element of the Intelligence with some foreign or adventitious element which being implied, and not expressed may be taken as understood. Even with such addition it is impossible to clear away the apparent inconsistency. Hence it is futile to

attempt a rendering of the passage after the cannons of *ajahallalakshana*.*

Moreover, to say that if the conflicting portion of the meaning—the invisible and the visible—be dismissed, the remaining (non-conflicting) Intelligence is the signification of 'That' or 'Thou' and therefore the necessity of constructing the sentence after the *bhagalakshana* (Indication of a portion) no longer exists, is improper.

For, it is impossible to conceive the same word as indicating in its meaning the non-conflicting portion of its own signification and that of another word, and further when the signification has been rendered clearly perceptible by the use of another word (cited), then to attach a separate meaning by the importation of indication (a word understood) is also incomprehensible.

Hence as in 'That Devadatta is this' the consideration of time indicated by 'that' and 'this' referring to the past and present, after being left off, on account of the contradiction, Devadatta is the only indicated signification. So in 'That art Thou' after leaving off the invisible and the visible from the Intelligence,† for the conflict they intro-

* "Indication in which the primary sense is not abandoned."—JACOB, p. 91.

† This view of the matter may be illustrated algebraically. Not being able to admit as an equation the expression 'Devadatta + past time = Devadatta + present time,' we reflect that the conception of time is not essential to the conception of D's nature; and we strike it out of both sides of the expression, which then gives 'Devadatta = Devadatta,' the quality being that of identity. In the same way, not being able to admit as an equation the expression 'Soul + invisibility = Soul + visibility,' we reflect that visibility, &c., are but the modifications of

duce in the interpretation of the phrase, the remaining Intelligence indicates the Universal Impartite Intelligence.

Now is to be defined the interpretation of the adept's perception "I am *Brahma*."

The signification of 'That art Thou' having thus been clearly established by the preceptor, by the two methods of 'illusory attribution' and its 'rescission,' the mind of the 'qualified individual' is now roused to perceive that his *Atma* (self or individual Spirit) and the *Brahma* or Universal Spirit are one and non-different from each other; (such a modification of the mental function is termed the Impartite) and he says, "I am the *Brahma*, eternal, intelligent, pure, uncreated, full of highest bliss, and without a second.

Then that mental function illumined by the reflection of Intelligence, takes for its subject, or pervades through, the unrecognised *Brahma*, non-different from individual Intelligence (*Atma*) and removes the Ignorance which rests there.—That is to say, the previous Ignorance concerning the Supreme *Brahma* having been destroyed, the *jivabhava* or individual condition is removed and the *Brahmabhava* is brought about—duality converted into non-duality. Then as a piece of cloth is destroyed when its threads are consumed by fire, so with the destruction of Ignorance, the cause of all effects,—the mental perception which has assumed the shape of the Impartite being likewise one of the effects of Ignorance, is also destroyed.

Ignorance, which, we were told, is no 'reality.' Deleting the unessential portion of each side of the expression, we find 'Soul=Soul,' the equality being here also that of identity.—'Lecture on the Vedanta.' Ballantyne.

As the light of lamp unable to illuminate the sun from darkness is overpowered by it, so the mental function by its reflex Intelligence being too weak to discover the self-manifested and apparent Intelligence of the Supreme *Brahma* non-distinct from individual Intelligence—becomes overpowered, and its associated Intelligence moulded after the Impartite having been already destroyed it blends with the Absolute to become one; just as the reflection of a face in a mirror reverts to the face when the glass is withdrawn.

Therefore the *Sruti* expressions “The *Brahma* is only to be perceived by the mind” and “Which the mind cannot conceive” imply no contradiction. Because the mental function can only destroy the Ignorance concerning the *Brahma*, it cannot discover the Absolute; [thus fulfilling the first condition] and because the reflected Intelligence is powerless to discover It (this has already been explained) [necessarily therefore the mind in such a case cannot conceive of It]. On this subject, the authors of the *Sastras* “have interdicted the use of the reflected Intelligence, but have advised to dispel the Ignorance which rests on It, by the agency of the mental function, for discovering the Supreme *Brahma*;” because “It is light itself and therefore for any other object to illuminate or discover It, is impossible,” [what is light cannot be discovered by another object].

Between the cognition of an inanimate object, as a jar, a cloth &c. and the cognition of *Brahma* there is this difference. In the first instance (this jar, &c.), the mental function assumes the shape of, or pervades through, the unknown jar and dispels the Ignorance which rests there; by its reflected Intelligence, it then discovers or renders it visible. As is

mentioned in the *Sastras*, "The mental perception and its indwelling reflex Intelligence both occupy the jar, the first dispels the Ignorance about it, the second brings it out to view, (*i.e.*), renders it visible." As the light of a lamp taking possession of such articles, 'a jar,' 'a cloth' &c. as occupy a dark corner, dispels the surrounding darkness and brings them out to view by its own brilliance, so the mental function after dispelling the Ignorance which occupies an unknown jar, brings it out or renders it cognisable to the senses by its indwelling reflex Intelligence.

Till such time as the cognition of Intelligence does not take place, it is necessary to practise: (a) *Sruvana* (hearing), (b) *Manana* (consideration), (c) *Nididhyasana* (profound contemplation), and (d) *Samadhi* (meditation). These are now being explained.

(a). 'Hearing' is to ascertain the drift of the *Vedas* concerning the *Brahma* without a second, by the six means of knowledge.

These means are :—

1. *Upakramopsanghāra*. The commencement and the conclusion.
2. *Abhyāsa*. Repetition.
3. *Apūrvatā*. Novelty.
4. *Phala*. Result.
5. *Arthavāda*. Illustration by praise.
6. *Upapati*. Illustrating by supporting arguments.

As it has been said, "The commencement and the conclusion, repetition, novelty, the result, illustration by praise, and by supporting arguments, are the means for determining the purport."

1. *Upakramopsanghāra*. The commencement and conclusion' is the method of expounding the subject, by referring to it in the opening and concluding part of the same chapter. For example, the sixth chapter of the *Chāndogya Upanishada* opens with "There is but one *Brahma* without a second" and concludes "This Spirit is the Universal."

2. *Abhyāsa*. 'Repetition' is the reiteration of the subject several times in the same chapter by way of explanation. As in the said sixth chapter 'That art Thou' has been repeated nine times, for expounding the Reality *Brahma* without a second.

3. *Apūrvatā*. 'Novelty' is to determine the inutility of other proofs, beyond those cited, for expounding the subject, to be treated in a chapter. As in the said sixth chapter beyond the *Upanishada*, the inutility of other (adventitious) proofs have been pointed out, for determining the Reality *Brahma* without a second.

4. *Phala*. 'Result' is so to describe or point out the necessity for acquiring a knowledge of Self who is to be treated in a chapter, or to put it into practice. As for example in the said sixth chapter it is mentioned "He who has a perceptor knows the *Brahma*, till the liberation of the Spirit from his body, his absorption into the *Brahma* is delayed; with his death it is effected." Thus the necessity for acquiring the knowledge of the Reality *Brahma* is set forth.

5. *Arthavāda*. 'Illustration by praise'—that is to say the subject to be expounded in a chapter is illustrated by praise. As in the same sixth chapter, the teacher on being asked by his pupil for instruction replies "The one knowledge helps the unheard to be heard,—the unthought, thought—and

the unknown to be known." This is what is called praising the Reality *Brahma* without a second.

6. *Upapati*. 'Illustration by supporting arguments.' This consists in adducing arguments in support of the subject, to be expounded in a chapter. As in the same sixth chapter, "O, Gentle one ! as from a knowledge of one clod of clay, all objects made from it are easily recognised, their divers shapes and names imply a nominal difference, for they cannot remove the idea of clay from them ; so the recognition of the Reality without a second in whatever exists in the universe ; the manifold shapes and names of all such objects constitute only a nominal difference, while in fact the objective world is nothing but the *Brahma*."^{*}

(b.) *Manana*. 'Consideration' is continuous thinking on the *Brahma* without a second, and establishing non-duality by the non-conflicting arguments of the *Vedânta*.

* The sixth book of the *Chandogya Upanishad* begins with a dialogue between a Bramhan named Arani and his son Svetaketu, who returning home at the age of twenty-four years, after the completion of twelve years' study of the *Vedas*, was full of conceit ; his father seeing him such, enquired of him whether he had sought from his teacher that instruction by which the unheard becomes heard, the unthought thought, the unknown known. On Svetaketu's confessing that he had not, the father observed, "My dear as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay ; and as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold ; and as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron—thus, my dear, is that instruction."—Maxmuller's Sacred Books of the East, I, p. 92.

(c.) *Nididhyasana*. 'Contemplation' is the current of the understanding consistent with the Reality *Brahma* without a second, by excluding such antagonistic ideas concerning the body and insentient matter in general, as may stand in the way, or prevent the realisation, of non-duality.

(d.) *Samadhi*. 'Profound meditation' is of two kinds namely :—

1. *Savikalpa*. Conscious, and
2. *Nirvikalpa*. Unconscious.

1. Conscious meditation :—The subject, the individual perception, and the object constitute the conscious Ego. To realise the *Brahma* without a second by concentrating the mind which has assumed the shape of the Impartite, and by indivisibly resting its function there, with the distinction of knower and knowledge, that is to say, with the retention of the individual Consciousness. Then as in the instance of an earthen toy-elephant, the mind takes cognisance of the animal along with that of its composite clay, so there is the perception of the Universal Consciousness (*Brahma*) co-existent with the Conscious Ego, or non-duality in duality. As it has been said by the subject of such contemplation "I am that Secondless Consciousness, everpresent, pervading everywhere, good, light, without a beginning (unborn), undecaying, unblended, innate, and free."

(2.) 'Unconscious meditation' is the resting of the Impartite mental function on the Reality *Brahma* without a second, and becoming one with It, by the destruction of the three integral constituents of the Conscious Ego—the subject, the individual perception, and the object.—Then as in a saline solution, the salt having been dissolved assumes the

shape of the water, its separate existence is destroyed, but the water alone is left to be perceived ; so to discover the Real *Brahma* alone by the mind after it has been moulded into the shape of the Impartite.

Having thus ascertained *Samadhi*, there is no more any need of mistaking this state of 'meditation' with that of profound slumber ; because the mental function though alike unperceivable in both the conditions, yet it exists in the first but not so in the last.

This 'Unconscious meditation' is attainable by eight means :—

1. *Yama*. Forbearance.
2. *Niyama*. Canons to be observed.
3. *Asana*. Posture.
4. *Pranayama*. Regulating the vital airs.
5. *Pratyahara*. Restraining the organs of sense.
6. *Dharana*. Fixed attention.
7. *Dhyana*. Contemplation.
8. *Savikalpa Samadhi*. Conscious meditation.

1. 'Forbearance.' This includes "harmlessness, that is not affecting any living being, by the different agencies concomitant with human nature ; speaking the truth ; not to be addicted to thieving ; control over the passions that is avoiding the company of beautiful women*;" and not to accept any gifts.

2. 'The canons to be observed' are cleanliness' ["that is keeping the body clean and the mind pure"] ; † contentment, ["that is resting contented with as much as one can gain"] ; ‡

* Vide the 'Theosophist,' December 1880, p. 65. † Ibid. ‡ Ibid.

'refraining the *Manu* (the eleventh organ) and the rest of the ten organs from innate passions which each of them is subject to; repeating mentally the *Mantra* given by one's own *Guru* (spiritual adviser) and venerating *Brahma*.'*

3. 'Posture' is to keep the hands and feet in particular positions, while seated for meditation, as the *Padmasana*, *Svastikasana*, &c., &c.

4. 'Regulating the vital airs.' This is done by "breathing in a peculiar way through the nostrils during the mental recitation of the name or attributes of the Deity." It consists of three parts, namely:—(a) *Puraka*, (i.e.) inspiring through the left nostril after closing the right with the thumb or index finger; (b) *Kumbhaka*, (i.e.) holding the breath in, by shutting the mouth and closing the nostrils with the fingers of the right hand, and (c) *Rechaka*, (i.e.) expiring slowly the air inspired through the right nostril.

5. 'Restraining the organs of sense' is to be indifferent to pleasurable or disagreeable excitement provoked by an object in contact with, or under the influence of, the several senses.

6. 'Fixed attention' is to concentrate the heart† on the Real *Brahma* without a second.

7. 'Contemplation' is the uninterrupted current of the mental function towards the Real *Brahma* without a second.

8. 'Conscious meditation' is what has already been described.

* Vide *The Theosophist*, December 1880, p. 65.

† In Yoga philosophy the heart is represented as a lotus having six petals or divisions, each of which is designed for a different purpose, to be mentally recollected during devotion.—*The Theosophist*, December 1880, p. 55.

'Unconscious meditation' to which the aforesaid means are requisite, is apt to meet with four obstacles from—

1. *Laya*. Mental inactivity.
2. *Vikshepa*. Mental distraction.
3. *Kashaya*. Passions and desires, and
4. *Rasawad*. The tasting of enjoyment.

1. 'Mental inactivity' is drowsiness of the mental perception after it has failed in its endeavour to rest on the Impartite Reality *Brahma*, without a second.

2. 'Mental distraction' consists in resting the mind on something else, instead of the Impartite Reality *Brahma* without a second.

3. 'Passions and desires' offer impediment to the mind, and prevent it from resting on the Impartite Reality *Brahma* without a second, though 'mental inactivity' and 'distraction' are wanting (to offer fresh obstacles).

4. 'The tasting of enjoyment' is the pleasure experienced from meditation, with the individual perception, cognition of the subject and object in tact, while the mind is not resting on the *Brahma*; or enjoying the felicity attending the 'conscious meditation' while at the threshold of its opposite, 'the unconscious,' variety.

When the mind comes to centre all its thoughts on the Impartite (Universal) Consciousness, after having surmounted the four obstacles (cited before), like the unflickering light of a lamp, by devout and profound meditation; it is called the *Nirvikalpa samadhi*; on this subject the evidence of the *Sruti* is "When the mind succumbs to inactivity it should be stirred up; when it is distracted it should be quieted; when inflamed with passions and desires it should

be prevented from acting under their influence, by knowledge ; when it comes to centre its thoughts on the Impartite Reality *Brahma*—it should not be moved any more ; then it should abstain from enjoying the pleasurable feelings which follow the ‘conscious meditation’ and dissociate its attachment from all other things by discrimination :” [literally the abnegation of Self and engrossment in the Absolute.]* And again “To be in a conditional identity with the unflickering light of a lamp.”]

Now are to be considered the traits by which one ‘liberated in life’ is recognised.

Such an individual is one, who by dispelling the Ignorance concerning the *Brahma*, perceives It clearly as his own self and comes to realise It as the Impartite in him—who, having his Ignorance already destroyed, together with its derivative products, such as the cumulative acts of virtue and vice, doubts and errors, and having freed himself from all worldly ties, is engrossed in the *Brahma*. As in the *Sruti* “When the Supreme *Brahma* is seen, the heart breaks asunder all its fetters, errors and doubts are dispelled and the good and bad actions are annihilated.†

* For it is yet a duality, in as much as, the mind keeps up the discrimination, seemingly though, between the Conscious Ego and the Absolute. It is the next best, it leads to Nirvikalpa samadhi where the Ego blends in the Absolute, and all differentiated perceptions are destroyed ; thus non-duality is realised, the highest felicity, the end and scope of individuality.

† That it may not sound anomalous the following explanation is needed. It is an established article of faith with the Aryan philosophers that good actions entail a man to rebirth as opposite, its bad.

On awaking from his meditation, though he perceives that he is enjoying the fruits of actions commenced at a prior date (actions which have compromised) him and produced by previous desires proceeding from the body—a composition of flesh and blood and a receptacle for the urine and excreta ; from the organs of sense—the seat of blindness, dullness, and unskillfulness ; and from the mind—the seat of hunger and thirst, grief, and blind frenzy; yet his knowledge is not affected, he regards the phenomenal world as unreal like the spectator at a conjuring show, who knows what is passing before his eyes to be unreal. As is said in the *Sruti* "Blind, though he has his eyes ; deaf, though he has ears ; unmindful, though he has a mind ; and without respiration, though he has the vital airs (*Prana*)."
 Or as elsewhere cited "Who when awake, sees not the external objects as if he were in sound sleep, and sees not duality but regards all phenomenae as non-duality,—and who though addicted to action (merely from the force of habit and not from conceit) is yet in heart actionless, he, and he alone, is the knower of Self and 'liberated in life.' And as before attaining true knowledge he had been accustomed to actions, eating, walking &c., which follow him even now, so do his good actions either follow his desires, or he is alike indifferent to good and bad." It has been said "If with such a knowledge of the Real *Brahma* without a second, the individual follows the bent of his inclinations, and acts as he chooses, then where is the difference between him and a

The difference will be in the subsequent condition of the rebirth ; hence the destruction of works is necessary to enable a man to be freed from transmigration which is recognised as the common lot of humanity save those who are annihilated(?) in the *Brahma* (Nirvana).

dog in regard to eating impure food ?* such an individual is not one 'liberated in life'—he may be styled a knower of Self.

In that state of emancipation in life, the real knower of Self decked with humility &c., which are the means for the attainment of knowledge and with good qualities friendliness &c., is accompanied by them. It has been said "The knower of the Real *Brahma* without a second, is accompanied by such qualities as friendliness &c., without an effort; but they do not facilitate him to attain knowledge.

What more is to be said: such an individual for the purpose of fulfilling his sojourn here, experiences pleasure and pain as a productive result of works commenced either with, or without any desire of his own, or at the desire of another, and with a mind already enlightened after his actions are annihilated, his vital airs are absorbed in the *Parabrahma*; then after the destruction of Ignorance and its productive effects he merges into the all-pervading, changeless, and Impartite *Brahma*, to be in a state of oneness in the enjoyment of supreme felicity with It. As is said in the *Sruti* "His vital airs are subjected to no more transmigrations, for as one already liberated from fetters [while living] he is freed [from such rebirths]."

* New Dispensationists take heed.

Recd. on 25.10.78

R. R. No. 7049

G. R. No. 26408

THE END.





